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THE
FAR EAST

AN ENGLISH EDITION OF
THE KOKUMIN-NO-TOMO.
PUBLISHED MONTHLY.

Vol. I. No. 1.

February 26th, 1896.

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MOUNT FUJI.

ENGRAVED BY K. OGAWA.

THE FAR EAST

Vol. I. No. 1.



February 20, 1896.

INTRODUCTION.

When the publication of *THE FAR EAST* was decided upon, its purpose and design were set before the public in the form of a prospectus. The response which this prospectus elicited was altogether sympathetic and encouraging, even to a larger degree than we had expected. Not only have we received promises of support from many and various quarters, but our project has been warmly welcomed by the local English press. From men of high position, also, it has won most hearty commendation. As the best possible introduction to our new enterprise, we reproduce here (in alphabetical order) the most important of the letters and comments with which we have been favoured.

CAPT. F. BRINKLEY.

TO THE EDITOR OF "THE FAR EAST."

DEAR SIR,—Permit to congratulate you on the enterprise that you have conceived and are now, apparently, on the eve of successfully carrying into practice. A periodical containing a really representative exposition of Japanese views, printed in a language capable of comprehension by the great bulk of the foreigners living in Japan, as well as by English-speaking peoples in all parts of the world, cannot fail to bring your country and the Occident into closer touch. At present translations and *résumés* of Japanese journalistic articles and magazine essays appear, from time to time, in the columns of the local foreign press at the Treaty Ports, but the force, nay the very sense, of the originals is generally destroyed by the clumsiness of the translator, or by the grammatical and syntactical corrections to which his crude work must of necessity be subjected before insertion in an

English newspaper. The foreign reader can seldom be certain how much of what he reads really emanated from the writers of the translated articles; how much represents verbal additions or alterations made by an editor ignorant of the true meaning of phrases that his sole duty is to bring into conformity with the rules of English composition. It has been said—I am afraid with much truth on the whole—that the business of journalism in your country does not yet attract high intellect or trained literary skill. It must also be said, I fear, that very insufficient ability and erudition are employed in translating your newspapers, and, indeed, in interpreting Japanese contemporary thought, for the information of the foreign public. There is thus a wide field for work of the nature contemplated by you, especially at this time, when the Japanese nation, from having been regarded simply as an interesting little family, endowed with many graces of artistic conception and capacities for

decorative achievement, but otherwise meriting no serious consideration, has suddenly sprung to the position of an important factor in the future history of the civilized world. Whatever you can tell us about the true tendency of your countrymen's ideas and aspirations, whatever insight you can give us into the motives of their actions, will be of wide interest and value. During the past ten or fifteen years, it has come to be recognised in Europe that a foreigner's interpretations of a nation's character and of the moral influences directing its career, are generally erroneous, or at best imperfect. Perhaps this fact is appreciated more vividly in England than in any other country, with the result that the editors of British magazines endeavour to procure, as far as possible, essays on the contemporary politics, social changes, and philosophical developments of each European people from a writer actually belonging to that people. Similarly, it is to you and the other Japanese contributors to your magazine, in common with the writers in your excellent contemporary the *Sun*, that we foreigners must look for information serving to correct or complete our knowledge of your nation. Very welcome, therefore, is your venture, and very general are our hopes for its success.

Yours truly, F. BRINKLEY.
Tokyo, January 20th, 1896.

II. E. THE MINISTER PLENIPOTENTIARY OF THE UNITED STATES OF AMERICA.

TO THE EDITOR OF "THE FAR EAST,"

My Dear Sir,—I have read with great interest the prospectus you were so kind as to send me, in which the purpose and the scope of the new periodical THE FAR EAST is set forth. There can be no doubt that a journal of the class you propose to publish at an early date, and in the English language, will prove a vast benefit to the East and to the West, and a powerful factor in drawing us still more closely together under the banner of a common civilization and a humanity as broad as the world.

In opening a forum, as I gather you propose doing, in which the voices from the East and the voices from the West will be heard with equal attention and a strict impartiality, you are conferring a benefit upon mankind which I for one heartily recognize and wish all the success it may deserve.

Very truly yours,
EDWIN DUN.

U. S. Legation, Tokyo,
January 13th, 1896.

KANEKO KENTARO ESQ.

UNDER-SECRETARY OF STATE FOR COMMERCE
AND AGRICULTURE.

TO THE EDITOR OF "THE FAR EAST."

Dear Sir,—A magazine in English such as you contemplate publishing is very much needed just now, because Japan is no longer what she used to be. The world is wide awake to watch every movement of her national affairs, and the task of a journalist is to furnish the world with as correct a report as possible; and this task is well explained by a motto:

"The Pen is mightier than the Sword."

Yours sincerely,
KANEKO KENTARO.

LIEUTENANT-GENERAL VISCOUNT KAWAKAMI

VICE-CHIEF OF THE GENERAL STAFF OF THE
IMPERIAL JAPANESE ARMY.

(Authorized Translation.)

The successful issue of our war with China has made known to all the world that the Empire of Japan is a rising power in the East. But the knowledge which foreigners possess of the national character and resources of Japan is still generally superficial. I think it is for this reason that some are simply wondering at our achievement, and others are watching our career with suspicious eyes. To be distrusted is of course unfortunate. To be praised blindly is not a

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INTRODUCTION.

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thing to find comfort in. We desire only to be duly understood.

For this reason, the publication of an English journal, as designed by my friends the publishers of *THE KOKUMIN-NO-TOMO*, is very timely and will promote the true interests of our country. The projectors of the new publication are fully conversant with the past and present conditions of Japan, as well as with the affairs of Western countries, and I have no doubt they will make their magazine a repository of well-balanced views, and a worthy representative of the rising Empire. Self-conceit on the one hand and self-disparagement on the other are alike detrimental to the nation. If the writings in *THE FAR EAST* be marred by either of these defects, the aim of its publishers will be defeated. In view of this, I congratulate the publishers and at the same time warn them of the dangers involved in the conduct of such a magazine.

THE HON. KUSUMOTO MASATAKA

SPEAKER OF THE HOUSE OF REPRESENTATIVES.

(Authorized Translation.)

For a long time I have felt the need of a periodical written in a language accessible to foreigners, but conducted by our own countrymen. Japan has entered the community of nations; hence we, the Japanese, must have a means of communicating our thoughts to the outer world, otherwise we shall be like a man without the power of speech. This feeling has gained strength since the late war with China, and I am exceedingly glad to learn that the publishers of the able magazine, *THE KOKUMIN-NO-TOMO*, are about to undertake its English edition. I heartily congratulate them upon this new enterprise and bespeak for it the full success which, under the management of its experienced editors, I cannot doubt the future has in store for *THE FAR EAST*.

COUNT OKUMA.

(Authorized Translation.)

Since the policy of entering the family of nations was inaugurated by our Emperor, Japan and the countries of the West have been drawing together with wonderful rapidity. Friendly relations have been cultivated with all civilized states. Foreign ideas and institutions have been largely adopted. Trade both in imports and exports has risen to enormous proportions. In a word, Japan has proved herself a country capable of being measured by the current standards of Europe and America, and foreign communities are no doubt eager to add the new comer to the fraternity of civilized nations.

But, in order to draw still closer the bond, both sides must understand each other more thoroughly. To such a thorough understanding, however, the wide difference of language interposes a serious barrier. Among ourselves the study of foreign languages has been wisely encouraged and will continue to be; but the nature of our written language makes it accessible only to few foreigners. For this reason the publication of *THE FAR EAST* is specially to be welcomed, and I desire to offer its promoters my hearty congratulations.

II. E. THE MINISTER PLENIPOTENTIARY OF GREAT BRITAIN.

TO THE EDITOR OF "THE FAR EAST."

DEAR SIR,—It is with great satisfaction that I have read the prospectus of the English edition of *THE NATION'S FRIEND*, which is about to appear under your editorship. We all feel the need of a good magazine to tell us what the Japanese people are thinking and doing, and what they have thought and done in the past. In Europe and America there are now so many who take a deep interest in the history, literature, traditions, folk-lore, fine arts and industrial methods of Japan, that you may count on a wide circle of readers there as well as in the Far East. You have, in enumerating the topics that will be dealt with, put forth a most attractive list of subjects, and the names of the contributors you have

already secured are a guarantee that they will be ably treated and attractively presented.

I have only one more word to add,—the expression of a sincere hope that the success of your endeavours to make your country better understood and appreciated abroad may correspond to the lofty aims by which they are inspired.

Yours faithfully,
ERNEST SATOW.

British Legation, Tokyo,
January 16th, 1896.

PROF. TOYAMA MASAKAZU

Director of the College of Literature of the
Imperial University.

ON THE BIRTH OF ONE WHO WILL NEVER BE
THE NATION'S ENEMY.

THE FAR EAST, THE FAR EAST, why are you born in these latter days? THE FAR EAST, THE FAR EAST, why have you got such a name? THE FAR EAST, THE FAR EAST, why don't you call yourself FOR THE EAST? THE FAR EAST, THE FAR EAST, thinkest thou we are so very far east? Though the Chinamen may be "very far gone," not we of the land of the rising sun. Of late we have become so near to the West that we can even be reached by a hand from Europe, either to caress or to slap. But there is no wonder in this, since the arms are so long and so far reaching. I hope your pens will be equally long and will sometimes give a hit or two on the heads of those who are imprudent enough to slap us from such a distance. Though you call yourself THE FAR EAST, you may perhaps be meant for the Far West that it may take you up and be stung. Who does not know that the proverb says "the pen is mightier than the sword." But the point is who wields which. I mean the point of the pen and the point of the sword. But there may not be any point whatever in what I say, for the point of both may happen to be quite rusty and neither may have any might at all. None of your pens, I hope, however, will ever get rusty

by idly lying on the table. But even should your pens ever get rusty, there should not be any rusty thing in THE FAR EAST, but you should always be lusty, lusty, lusty. The Chinamen have lately proved quite indubitably that the gun is mightier than the fort, and the three great powers of Europe that might is still mightier than right as in the days of yore, but that the pen is mightier than the sword is yet to be proved by THE FAR EAST and in THE FAR EAST. But as you are born at such a late day, you will most likely survive every one of your brethren in the four corners of the world and live long enough to establish the truth of the oft quoted proverb; and when you are dead and buried you will surely have a heap of eloquent epitaphs from the mighty pens of those who may ever have quoted the pen and sword motto. Hoping that your life will truly be long and fruitful, for you are the Nation's Friend though in a foreigner's garb, I remain, etc., etc.,

M. TOYAMA.

THE "KOBE CHRONICLE."

The proprietors of THE KOKUMIN-NO-TOMO, a Japanese weekly magazine, published in Tokyo, propose a somewhat novel undertaking—that of bringing out a monthly magazine in English.... Our new contemporary has our sincerest well-wishes.

THE "KOBE HERALD."

The new departure will be hailed with genuine satisfaction, as there is not only an increasing body abroad that is anxious to hear what Japanese themselves have to say of Japan, but a great and growing desire on the part of foreigners here resident to possess a means of consulting and gauging Japanese public opinion without being compelled to have recourse to translations which are as likely as not to be to some extent untrustworthy.... We sincerely trust that THE FAR EAST will realize its promoters' highest

expectations and prove, as it should, a powerful means not only for the improvement of our knowledge of this country and its people, with their customs, their aims and aspirations, but for the promotion of a better understanding and mutual friendliness.

THE "JAPAN GAZETTE."

THE KOKUMIN-NO-TOMO, one of the ablest of the weekly periodicals, and occasionally one of the most intolerant, is about to publish a monthly edition printed in English. For many reasons such a publication will be warmly welcomed. The great bar to free intercourse between Japanese and foreigners is the language. The printing a paper in English will do much to remove the barrier, since we shall be able to read the articles, not through more or less inaccurate translations, but at first hand. It ought to keep us all lively, for THE KOKUMIN-NO-TOMO has some trenchant writers.... The new venture starts with promise and we trust will be continued with success.

THE "JAPAN HERALD."

THE KOKUMIN-NO-TOMO,—a serial publication which has existed for some time, printed in Japanese,—will next month be published in English, and will be welcomed by readers unacquainted with Japanese who desire to learn

direct what native writers and thinkers wish to make known to the world at large.... We wish the new venture all the success it may be found to deserve.

THE "JAPAN MAIL."

The proprietors of the well-known periodical, THE KOKUMIN-NO-TOMO, contemplate the issue of a monthly magazine in English. The leading idea of the scheme is to place before foreign readers, as far as possible, a mirror of Japanese public thought, but as the circulation of the magazine among the Japanese is a point of importance, contributions from foreign writers will also occupy a portion of the space. Altogether, the enterprise promises well, and we wish it every success. We understand that the first number will appear in February.

THE "NORTH CHINA DAILY NEWS."

We welcome the establishment of a new monthly Japanese magazine in English, THE FAR EAST, of which the first number will be published at Tokyo on February 20th. It is to be an English edition of THE KOKUMIN-NO-TOMO, and the reputation which that brilliant and successful periodical has acquired, with the list of foreigners and Japanese who have promised to contribute, are a good guarantee that the hopes of the prospectus will be fulfilled.

PROGRAMME.

In undertaking a publication like the present we are evidently under serious disadvantages. It is admitted on all hands that one can rarely hope to gain the complete mastery of a foreign language. Nor is it a source of glory for us that we are obliged to write in a strange tongue. Taiko Hideyoshi, when contemplating the conquest of the mainland of Asia, rejected a proposal to employ an interpreter,

for, he said, his desire was to make the Japanese language understood all over the world. However much we may question the practicability of this extravagant ambition, no one can fail to sympathize with the sentiment which underlies it. But we must remember that the thought and purpose are more important than the language. If we desire to see our country take an active part in the progress of the world's civilization, we must seek by every means to secure a better mutual understanding between our own and other nations. This is especially important, because, since the late war with China, the eyes of the world have been turned upon this Empire with greater attention than ever before. At present the foreign press devotes no little consideration to Japanese affairs, and we are glad to acknowledge that much of what is written concerning us is good in its own way. But it is after all only what aliens think of us that one can learn from these sources. In order to facilitate a thorough understanding of our country and people, there needs to be an organ for the free interchange of thought between the Japanese and foreigners. Our present venture is designed to meet this need, and the notes of commendation in the preceding pages fully justify the course we have adopted. The advantages we possess in writing about our own country will more than compensate for the disadvantage of employing a foreign language. Moreover, the difficulty will be largely removed, we hope, by enlisting the aid of foreign experts, who have promised to revise our pages.

THE KOKUMIN-NO-TOMO (The Nation's Friend), of which THE FAR EAST is the English edition, was established as a monthly periodical in February, 1887. It was soon converted into a fortnightly, later into a tri-monthly, and now it has become a weekly publication. The following observations made by the ablest local English paper on the occasion of its appearance as a weekly journal speak for us better than any words we should ourselves venture to employ :—

“THE KOKUMIN-NO-TOMO inaugurated a fresh epoch in the history of Japanese periodical journalism. Its extraordinary literary success is well-known and needs no comment. Of even greater interest, perhaps, is its equally extraordinary financial success—extraordinary when compared with the general unprofitableness of journalism in Japan. THE KOKUMIN-NO-TOMO demonstrated for the first time that a periodical magazine might be made to pay.”

In the manner thus described, THE KOKUMIN-NO-TOMO has gradually developed and held a unique position among Japanese periodicals. Meanwhile the “Kokumin Shimbun,” a daily paper, and the “Katei-Zasshi,” a family journal, were started by our staff, respectively, in February, 1890, and in September, 1892. Thanks to the reading community, they have been favoured with the same success as THE KOKUMIN-NO-TOMO, so that we can enter upon this latest undertaking with confident hopes.

The important features of *THE FAR EAST* will be as follows :—

(1) Politics, industry, commerce, military and naval affairs, religion, science, literature and art will be discussed, with the object of showing the past history, present condition and future prospects of the Japanese national life.

(2) Each number will contain a survey of current events in, and relating to, Japan and the Far East.

(3) A large space in each number will be assigned to contributions mainly by Japanese writers. Foreign contributors, however, are not excluded.

(4) Our columns will be open, so far as possible, to correspondents, both foreign and Japanese.

(5) Although the language chiefly employed will be English, articles in other European languages may also be inserted.

(6) Each number will contain a frontispiece prepared by the autotype process. In these illustrations will be represented the portraits of eminent men and women, works of æsthetic or historic interest, celebrated scenery, etc.

Other features will be added from time to time, always with the same design. To be an exponent of the national aspirations of the Japanese people is the aim which we shall always keep in view in conducting *THE FAR EAST*.

A JAPANESE VIEW OF JAPAN.

Ever since Japan came in contact with the countries of the West, the civilized world has been watching her progress with growing interest. In fact, the people of Europe and America did not expect to find in this part of the earth an active intelligent race, capable of comprehending their ideas and willing to improve by adopting their institutions ; and they were not a little delighted by the readiness shown by our countrymen to adapt themselves to the new environment. But we are afraid that our country was not taken very seriously by foreign people in general. Many a laudation have we received from them ; but in most cases it was thoughtless flattery, or at the best a tribute merely to the curious side of our country rather than a true estimation of her worth. "Japan is a lovely country with beautiful scenery and the Japanese are an agreeable people with polite manners and quick understanding ; but can there any really important thing come out of Asia ?" Such, in brief, seemed to be the predetermined thought of the great bulk of Europeans and Americans.

Now all this is changed, or at least is changing, since the successful issue of the war with China raised Japan in the eyes of the world. It is true that the late struggle showed rather the weakness of our opponents than our own strength. Japan is simply what she was before the war, and we by no means hold extravagant opinions about ourselves. But we are not without purposes as serious and real as those of any other nation. We can not believe that our country is designed to be, as a distinguished visitor once observed, merely a sort of large park, or that our mission is nothing higher than to furnish the world with products of art. We desire to become a civilized nation in the fullest and highest sense, participating in, and contributing something to, the progress of mankind. If this our aspiration has received a fuller measure of recognition than before, the late war certainly has had much to do with bringing it about.

In this connection, it is also of significance that the revision of the treaties between Japan and western countries has been so far accomplished. The old treaties, with provisions for consular jurisdiction and other one-sided concessions, are remnants of the humiliating system, a reminder of the unhappy position in which Old Japan stood towards the Powers of Europe and America. The people and statesmen of New Japan have made every effort to abolish them, and now the complete realization of their long cherished hope seems to be near at hand. After showing a reluctance for more than twenty years, several of the most important States have at last consented to give up their old privileges, and have concluded new treaties with us on a footing of equality and reciprocity. All others are apparently ready to follow the examples thus set, and there is no doubt that within a few years Japan will acquire her full rights in the community of nations. In this respect we may safely say that the position attained by our country is without precedent, so far as nations of non-European origin are concerned. The revision of the treaties is primarily a question of law and right; but the consent of the Powers embodies an acknowledgment that this country is capable of sharing in their civilization. We venture to think that this may turn out to be a matter of universal importance; for it seems to be left for Japan to show that the sphere of civilization may be supra-racial. In this we have a mission, and the revision of the treaties has carried us a long way toward its accomplishment. But thereby we are burdened with a responsibility weightier than we have ever borne before; for we are under heavy bonds not to abuse the recognition thus accorded us by the civilized world. We shall strive to widen the range of our common civilization first by assimilating it, and then by transmitting it to the great body of Eastern countries.

In spite of the readiness and energy we have shown in our reforms and general progress, it has been doubted whether we could really assimilate the civilization of

the West. This scepticism is but natural to foreigners who are not fully acquainted with the character of our people. If looked upon merely from the outside, the recent activity shown by Japan might seem almost a miracle, and by-standers have been perhaps at a loss to know what to make of it. But one who has taken the trouble to study the history of our nation can not fail to see that she was singularly prepared to receive the light from the West. Formerly, Japan adopted ideas and institutions from the continent of Asia, infused them with a spirit peculiar to her people, and developed them according to the needs of her situation, even after these ideas and institutions had degenerated, or even disappeared, in the land of their origin. It was Confucianism which formed the foundation of the Japanese ethical conceptions. Our social institutions were also largely borrowed from China. But every one now sees the difference of results produced in the two countries. Even Buddhism, which has made the nations of continental Asia mild and sluggish, exercised in Japan a healthy influence. Western civilization, also finding its way to our country as early as the sixteenth century, produced in a short time results of no little importance. Had it not been for the obnoxious character of the Jesuit missionaries and the peculiar condition of internal politics, Japan's participation in international development might have taken place long before Commodore Perry's expedition. However much the people may have become accustomed to the seclusion of the Tokugawa régime, it was first forced on them in spite of an opposite tendency. Generally speaking, the statement that life consists in receiving from without and assimilating within seems to apply to no form of life with greater truth than to the life of Japan.

Is it to be wondered at, then, that this people, receiving a fresh stimulus from without and awakening from a long slumber, have betaken themselves energetically to social and political reform? Is not our history a guarantee that we shall duly fulfil our mission in the future? Indeed it seemed for a time that the people of our country were simply receiving, without being able to digest, whatever came from the West, and fears were entertained of an unhealthy result. But again the national spirit has begun to assert itself, conserving what is good in the old, adopting the new with discrimination, and stamping it with its own peculiar character—a true process of assimilation resulting in a healthy combination of the old and the new.

It is in this way that we hope to become a connecting link between the East and the West. Heaven grant that, if the noble ideal of a universal civilization be ever realized, to Japan may be accorded the honour of having shared to the full the responsibilities and the labours leading to that happy consummation.

CONTRIBUTION.

ON JAPANESE EXCLUSIVISM.

We are certainly a most interesting people. Without meaning to pose in any particularly striking attitude, we figure nevertheless as a race worthy of study and research. I doubt if any other nation has in so short a space of time been subjected to as much scrutiny, wonderment and criticism. Students of *Völkerpsychologie* found in us a fit object for analysis, and we have been dissected and focussed under the microscope. One philosopher in the course of his investigations failed to detect any trace of personality and would have labeled us as *homo sapiens*, variety, *impersonatum*! A shrewd inquirer was rightly amazed at the mobility of our molecules and would have bottled us as a liquefied state of the species. A pathologist has advanced with all soberness an assertion that this entire nation of ours must have gone stark mad. I might cite numerous other opinions concerning us from thinkers of all shades. But enough has been said to show that in the course of one generation the pendulum of our thoughts and doings has swung over such a wide arc of vibration that observers from without, as well as thinkers among our own selves, have strained their intellect to the utmost to explain so unusual a phenomenon. "Can a nation be born in a day?" gasped they out. Such a thing was long held an impossibility except with God, but in our case we can stand aloof from the third commandment and turn elsewhere for a more direct cause of our own doings. Still this cause is to be sought not in radical metamorphism in our cerebral tissues, not in any sudden variation in national character, not in the direct intervention of any higher power. An easier and more natural explanation of the transition from the Old to New Japan can be found in this, that it was a realization of the mental activity of the race, inherent in it but hitherto suppressed, bursting forth the instant adverse conditions were removed; in other words, it was a growth and not a birth; a pullulation and not a generation.

We have an active, restless head, ever alert for work, fun or mischief. Our brain is an easily adjustable engine. Ready to grasp an idea, irrespective of its origin, and to assimilate it to our own sweet will, we never can entertain positive abhorrence of strange thoughts or of strange peoples. I assure my foreign readers that however sluggishly the stream of our daily routine may seem to flow, there is an undercurrent that never rests. We are not a contemplative or meditative

people. No world-teaching philosopher, no world-convicting prophet has ever graced our soil with his birth; but we have been speeding on—sometimes with an exceedingly slow and safe velocity, to be sure—without being stopped by an Ahijah on the way or button-holed by a Socrates in the market-place. I am far from admitting that we are the better for it, but am simply stating what I believe to be a fact.

To a nation like ours, any thing like a stand-still, isolation or exclusivism, could but be a farce; to force it on us was nothing short of absurdity. We are not a peculiar people like the Jews, in the sense of being set apart, nor are we like Ishmaelites, with our hands against every one, and every one's hands against us. The Jews might have well afforded that seclusion which they still punctiliously keep up. Not so we, who share the versatility of the Greeks and the universal instincts of the Romans. How then can we account for the exclusivism which is a stubborn fact irrevocably inscribed with blood on the pages of our history? My answer is brief, and I believe as true as it is brief. Exclusivism was mainly a mere form adopted as a temporary device for the preservation of a princely family, impelled, however, by no real anti-foreign spirit. Or even admitting that this policy was actuated by an anti-foreign spirit, it was never accepted as such by the mass of the people. I can best elucidate my point by referring to a few familiar facts in history.

Though we discover traces of exclusivism in the ante-Tokugawa period, we may date its formal inauguration under Iyeyasu. Now the question is; was he inimically disposed towards Europeans, their religion, their art and knowledge? Perhaps the most politic of our rulers, I seriously doubt if he had any motive other than the political. He evidently bore no personal spite against the "evil sect." I think it was on the occasion of the Spaniard calumniating the Portuguese, that Iyeyasu replied, "Even if a devil should visit my realm from hell, he shall be treated like an angel from heaven." We know well, too, how Will Adams, the English pilot, found favour in his sight, for which amidst his tears he praised his God. Another narrative will serve to illustrate Iyeyasu's attitude toward foreign intercourse. In an audience granted by him to a Dutch merchant, he asked if it were true that Japan was the easternmost country of the globe. "Still east of your dominion, Sir," he said, "away some thousand miles off, lie three worlds, larger than China and India put together, and there are the countries of Nova France and Nova Hispania with which latter the Southern Barbarians (the Spaniards and Portuguese in Borneo and Java, etc.) carry on trade." Iyeyasu straightway ordered to have a mission sent thither. A vessel was made and one Tanaka embarked with credentials; and after two years he returned, bringing with him things new and precious. To further prosecute his ambitious scheme of foreign trade, Iyeyasu had a ship built large enough to cross the Pacific. The vessel left Japan in the summer of 1610 and returned in the fall of the following year.

It is true that in his time the law came into effect restricting the capacity of vessels to less than two thousand four hundred bushels. The reason generally given for this piece of legislation is, that he intended thereby to discourage foreign trade. But it is not unlikely that a more real motive was hidden behind it. More probably it was the desire on his part to crush down all military and naval prowess. Some historians ascribe the decree to the fear of possible attack on Yedo from Satsuma and Hyuga by sea—which also was far from being unlikely.

Exclusivism did not assume its definite form, however, until after the so-called Christian rebellion of Shimabara in 1637. Consequent upon this event, the Christian religion was looked upon as a menace to the social peace of the Empire. But to shut that out and yet let trade pursue its way untrammelled, was practically well nigh impossible; for a vessel carrying a thousand tons of merchandise might load a hundred times more knowledge of the "dangerous" doctrine. Every precaution was now taken to shut all the doors and to fill up all the cracks and chinks in the wall, through which knowledge and religion might filter in. Foreign ships, says the Kwan-ei edict of expulsion 1639, should be fired upon without the least hesitation. Books containing the least allusion, unless it were in a hostile tone, to religion were tabooed, and not the slightest mercy was shown to their perusers. The press censure of Russia or of the Vatican could not be more thoroughgoing than that of the Tokugawas. Education was naturally to run in a certain narrow groove; for the whole end and aim of the foreign policy of the country was to confine the horizon of national intellect strictly within national bounds. It is hard to say which was the narrower of the two, the Jewish notion of national isolation, which even went so far as to jealously guard its own annals from the profane eyes of the gentiles, or the manifold contrivances of espionage and suppression of whatever flavoured of Europe under the Tokugawas. Is it any wonder, then, that the Japanese intellect, mobile as it is, was cast for a time, to all appearance, into a deadly uniform mould. Even so bold a spirit as Arai, who devoted years of study to foreign geography and politics, failed to emancipate himself from the fetters of exclusivism. Hayashi, endowed as he was with a vision extending far beyond the coast lines of Japan, and who could tell his contemporaries that the very water which ebbs and flows under the Nihon-bashi, was in one unbroken connection with the Atlantic ocean, could study foreign geography mainly, if not solely, with the view of national defence against alien encroachment. Bigotry and exclusivism had achieved their end. Seated high upon the throne, piled up with the bones of their victims, and amidst the ghastly exultations of the intellectually famished millions, they could now proudly stretch forth their fleshless arms, and bid their own creatures join in the apotheosis of the Tokugawas.

Yet I seriously doubt if the ultimate object of this exclusivism was to cut off all connection with foreign powers. I cannot admit that the anti-foreign spirit was the chief motive principle. On the contrary it seems to me far more probable that the end steadily kept in view was the maintenance of internal peace, and the guiding principle was peace at all sacrifice. The Tokugawas had seen from experience that in case foreign intercourse were left to take its course, the princes of Kyushyu, who had always been powerful enough even without the supply of European arms, would be geographically in a far more advantageous position than the Tokugawas at Yedo. Thus considered, exclusivism was not an end in itself, but a means to solidify and perpetuate the power of the house of the Tokugawas. It was a scaffolding, reared for the time being to last only while the Tokugawa house was being built, after which it could well be dispensed with. Some recent writers have spoken of exclusivism as having been the salvation of Japan; and some of their utterances seem to imply that it was conceived in a national spirit. But it seems more probable that it was the salvation primarily of the Tokugawa dynasty, and that it was conceived in a family spirit. I leave to religionists to reveal the hidden working of cause and effect in this first installation of exclusivism, and the fall of the very family through the breaking-up of the selfsame system. *Causa latet, vis est notissima!*

That exclusivism was not to be absolute, is shown in the fact that the degree of its rigour was never uniform. It became loose or tight according as the individual inclination of the rulers turned. In the latter part of the last century, when Prince Shirakawa, one of the ablest of statesmen and purest of characters, was in power, exclusivism took a milder form, and so it continued for over a quarter of a century; but in 1825, at the accession of Mizuno to the premiership, the law of seclusion was rigorously enforced. To this man nothing was dearer than peace, ease, and a quiet sleep. But again in 1842 the application of the law softened, so much that the year following even saw some legislation regarding the supply of fuel, water and provision for foreign vessels in distress.

This alternate rise and fall in the rigidity of exclusivism indicates the mobility of Japanese thoughts. Call it a wavering policy, if you will, it was the wavering of a mind still dissatisfied with its own productions and looking forward for something better, waiting for some decisive action, ready to take the form which Nature and Nature's God will give it. Professor Clifford very truly remarks in one of those profound essays of his; "If we consider that the race in proportion as it is plastic and capable of change, may be regarded as young and vigorous, while a race which is fixed, persistent in form, unable to change, is as surely effete, worn out, in peril of extinction, we shall see, I think, the immense importance to a nation of checking the growth of conventionalities." The mobility in the execution of isolation laws,

then, was a sure index of that energy and restlessness, which was an evidence of large possibilities and the promise of future growth.

So much then for the action of the state. If we turn to the people we shall see still more clearly that we have been more liberal, larger-minded than our laws.

Curiosity, if nothing else—and we as a people are charged with being endowed with more than a proper amount of this mental activity, which Professor Bain calls “the pure pleasure of knowledge”—would leave no crack untried in order to take a peep into the world beyond the seas. “Stolen waters are sweet and bread eaten in secret is pleasant.” Many an enterprising spirit became, as it were, an intellectual beggar, seeking to have doled out to him at Deshima or Nagasaki handfuls of European news. Many an inquisitive mind carried on smuggling in western knowledge. Such a mendicant was Takano or Watanabe, such a smuggler was Sakuma. Legalism and bigotry, the conventional laws of propriety, by which Professor Clifford was so exasperated, could not tolerate an offence of such gravity; and the poor smugglers, or call them rather noble smugglers—as noble as those good Yankees, who smuggled slaves by means of the underground railroad across the Mason and Dixon line—these noble smugglers, I say, paid dearly for their contraband knowledge. For each grain of information, they paid with an ounce of blood. But their blood was vicarious; it was even our blood, the blood of the race.

I will not tire the reader with further illustration. Seeing that *Völkerpsychologie* is not yet to be depended upon, we have to resort to history for materials. And when these are carefully gathered and sifted we shall, I presume, see that isolation was a transient policy of a class of rulers, that exclusivism was the family tradition of a house; but that the Japanese as a race are an open-hearted, open-handed nation, hospitable to strangers, with a mind free from prejudice and open to conviction. We shall then understand that our recent progress has been neither an insane jump in the dark nor a spontaneous generation. No, modern Japan was not made in a day. She is not a creation at the hand of a western thaumaturgist. Her form may often seem Eurasian, but her spirit is a genuine heritage from her ancestors. As a fluid assumes the shape of the vessel containing it, so has mobile Japan been pent up for two centuries in a rigid cask; but the living particles were ever impinging against its sides: and when the timely pressure from without joined with the ceaseless pressure from within, the restless element burst it asunder. It was an instance of an old wine-bag full of old wine with a self-renewing spirit.

Foreign observers will search in vain for the absence or presence of any peculiar ingredient in our constitution in their attempt to explain the *raison d'être* of Modern Japan. Nor must we deceive ourselves with the illusion that we contain anything which our western brothers possess not. Least of all, must we delude ourselves into the belief that we are by nature, and therefore rightly, an insular, iso-

lated and exclusive nation. Exclusivism and Intolerance were the patrimony of the Tokugawa Shoguns, whereas ungrudging Liberalism and broad Catholicism are the precious legacy of the Yamato race. If by being true to the dictates of our race conscience, we have won the recent conquests, the same will carry us still farther onward in our conquest of a larger world and a higher civilization.

INAZO NITOBE.

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CRISTENDOM VERSUS HEATHENDOM.

In 1481, Pope Sixtus IV. issued a bull granting to the king of Portugal all the countries which might be discovered by his subjects beyond Cape Bojador. Previous to this date, Pope Martin V., in 1432, in order to encourage the maritime enterprise of Portugal, had bestowed on the renowned Prince Henry the right of conquest from the Canaries to the Indies, with plenary indulgence for all who perished on the expeditions.

While the Portuguese were thus making progress in the circumnavigation of Africa, the Spaniards, led by the genius of Columbus, had, in their attempt to make a short cut to India, discovered by accident a new world. When the two nations came into conflict regarding their respective claims of Sovereignty over their newly discovered lands, Alexander VI. by his right of infallibility unfolded a map and drew from north to south a line of demarcation, passing 100 leagues to the west of the Azores and Cape Verde; all to the east of this line he gave to Portugal, all to the west, to Spain. Pope Alexander imagined that as the earth is flat and boundless, the two nations could never after this come into collision in their new settlements.

In those days, the Christian Nations of Europe never recognized that there were men outside of Christendom, whose right and freedom they were under obligation to respect. The Roman Popes, who were revered as the highest moral authority

on earth, have repeatedly recommended the most abhorrent maxim, that no Christian is bound to keep faith with unbelievers. They looked upon the lands of the so-called *heathen* people as if they were properties belonging to nobody. After the lapse of four centuries, it is horrible to read the history of the conquests of Mexico and Peru. And yet a Christian historian speaks calmly of it in this wise :—

“Much has been written of the cruelty and perfidy with which this conquest was carried on ; but cruelty and perfidy were then very common in Europe, and the conquest of Cortez certainly relieved the Mexicans from an antiquated and oppressive government, and from a cruel and senseless religion.” (History of European Colonies, by E. J. Payne, p. 43.)

We wonder at the cold-blooded criticism of the historian on this subject. What difference can there be between the oppression of the native government and that of the white race? What superiority to the gross superstitions of idolatry can we find in the religion of those men who plunder by sword and fire the lands and properties belonging to other races and other forms of faith than their own? The great German philosopher Immanuel Kant has most impartially stated the whole case in his Essay on Perpetual Peace.

“If we compare the barbarian instances of inhospitality referred to with the inhuman behaviour of the civilised, and especially the commercial states of our Continent, the injustice practised by them in their first contact with foreign lands and peoples fills us even with horror, the mere visiting of such peoples being regarded by them as equivalent to a conquest. America, the Negro Lands, the Spice Islands, the Cape of Good Hope, etc., on being discovered, were treated as countries that belonged to nobody ; for the Aboriginal inhabitants were reckoned as nothing. In the East Indies, under the pretext of intending merely to plant commercial settlements, the Europeans introduced foreign troops, and with them the oppression of the the Natives, the instigation of the different States to wide-spread wars, famine, sedition, perfidy, and all the litany of evils that can oppress the human race.

“China and Japan, having had experience of such guests, did wisely in limiting their intercourse. China only permitted access to her coasts, but not entrance into the country. Japan restricted access to one European people, the Dutch, and they were even treated like prisoners by being excluded from social intercourse with the Natives,.....And all this has been done by nations who make a great ado about their piety, and who, while drinking up iniquity like water, would have themselves regarded as the very elect of the orthodox faith.”

Such was Christendom three centuries ago. Since then Reformation and Enlightenment have done much for its progress and advancement; but Christendom, after all its progress and advancement, is still an “infinite falsehood,” an “unbounded lie,” a “living self-contradiction.” Its professed ideal is Christianity, but

its conduct as nations and states is heathenism. In religion it teaches universal love, and yet its practice in politics is universal robbery. In spite of many good and great individual men, whom we cannot but respect and admire, there is yet to-day no Christian nation in Christendom. There are innumerable churches among them, Lutheran and Calvinistic, Roman and Greek Catholic, Established and non-Conforming, with their Sunday schools and missionary societies; but Christendom is still in the state of nature and not in the state of grace. Behold its anointed kings and sovereigns, its baptized presidents and ministers, who "are," in the phrase of Hobbes, "in continual jealousies and in the state and posture of gladiators; having their weapons pointed and their eyes fixed on one another; that is, their forts, garrisons, and guns upon the frontiers of their kingdoms; and continual spies upon their neighbours; which is a posture of war." This is the reason why the expectation of war is one of the principal phenomena of our present civilization. It manifests itself in the system of armed peace.

Modern Christendom, with all its enlightenment and its scientific appliances, is thus in reality a disguised barbarism. It is in fact a gigantic double-faced monster. On the one hand, it sends out its missionaries to preach the gospel of peace to *heathen* nations, and on the other, it dispatches armoured ships and torpedoes to destroy and conquer them. Sometimes the former enter the *heathen* lands by the very door which is forced open by means of the latter. Thus the missionaries got into China, which was compelled by Protestant England by means of guns and bayonets to buy opium and receive Christian missionaries at the same time. Sometimes the opposite method is employed to attain the same end. Such were the cases in Hawaii and Madagascar, first Christianized by the missionaries, and afterward swallowed up either by revolution or by conquest. It is the most characteristic sign of this materialistic age that the missionary enterprise itself is conducted on business principles, so that every one who engages in it can count his own sacrifice and gain. St. Paul in all his missionary tours could get no reduction for his passage on the sea, and on the land had no appropriation of funds for the means of locomotion. Though he was a Roman citizen by right, he had no ironclads to follow after and protect him; "in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft," he could demand no indemnity whatever. Now-a-days a Christian missionary, wherever he is, can depend upon the protection of his own state, and in case he is killed by persecution which he himself has provoked by his impudent disregard of native religious feelings and customs, he can get recompense for his blood and support for his family. Thus religion is one of the most frequent occasions of international troubles.

The reason for all these contradictions and absurdities lies in the fact that Christendom professes the religion of Christ, and yet is maintaining the perverse

systems of foreign commerce and colonization by violence and plunder, and of the balance of power, which are the causes of constant jealousies and wars among the nations. There is no such inconsistency in principle between polytheism and international strife, as there is between Christian monotheism and modern warfare. It is high time for Christendom to awake from its moral torpor and religious slumber, and to lay down arms and cease to fight with one another and with *heathen* nations. A few centuries ago Christendom feared the inroads of eastern barbarians; now any such fear would be ridiculous. To-day all the causes of war among the civilized nations exist only in Christendom. Heathendom is not responsible for war. The Roman Empire trembled at the movement of the northern barbarians, and finally succumbed to their irresistible power. But now the physical force is on the side of the civilized nations, and the savage races are everywhere becoming extinct by the mere contact with the higher. If Christendom can abolish standing armies among its several members, and form a federal union, living in peace and doing justice to all, existing causes for a future war would be removed.

In the Middle Ages, the Roman Popes attempted to stop war in Christendom by the Truce of God and by urging the Christian nations to unite and fight against the heathens. Since the Reformation, they have instigated wars and assassinations in Christendom itself, so that there is no hope of its ever coming to peace and union by the sentiment of brotherhood in God. In fact the politics of to-day do not feel the least breath of the spirit of Christianity; and it is impossible to Christianize politics so long as the Church of Christ is a kingdom divided against itself. As long as the Catholics are divided against the Protestants and the Protestants against the Catholics, with their rival sects and denominations and with their nonsensical creeds and counter creeds, so long is the name of Christ abused and divested of its divine influence.

The only hope for the future of mankind is in the progress of liberty and enlightenment promoted by science and arts, and especially in the growth and development of America and Asia.

Even now the influence of America and Asia on Europe by means of industrial competition is immense. The reason for this in the case of America is obvious. While Europe keeps several millions of able-bodied men in fighting and idleness, America has a standing army and navy consisting of only thirty or forty thousands of men. As a consequence Europe expends more than ten shillings per inhabitant, while America spends only four shillings. It is no wonder that the more intelligent and energetic men who love peace and liberty are emigrating every year from all parts of Europe to the New World. The wonderful progress of the United States, as well as the character of the people, are the results of this natural selection; and in coming ages, that great country will exert its mighty influence upon the destiny of

the world. Down to the present, it has had no positive foreign policy. It has simply followed the advice of Washington to abstain from all interference in the political concerns of other nations. As long as it had such immense wild fields to cultivate, and space enough for a countless number of cities and towns to be built within its borders, so long was that the wisest policy; but it cannot long be the settled policy of America. For now the face of the New World is fast changing, and that policy is incompatible with the Monroe Doctrine, "America for the Americans." That doctrine, not yet recognized in the law of nations, will soon cease to be scoffed at by the English Cabinet and by the European papers. As the United States grow and develop their internal resources, it will become more and more America's practical foreign policy. And when it is once carried into practice, it will cause a mighty conflict between the two worlds. The system of the balance of power among the European nations will be destroyed, and perhaps in its place a European Republic will arise.

And if America is not able to stand single-handed against Europe, Asia will surely come up to its succour. Europe inherited her civilization from Asia; and even now Europe and America are indebted in many ways to Asia. What would become of modern civilization without gunpowder, the mariner's compass, and printing? They were not first invented in Europe, but all three went from China. Some people think that, except the Japanese, Asiatics are sick,—some of them sick unto death, all of them sick beyond hope of recovery. Some Europeans think that the political disintegration of China is almost imminent. They think that the social and political reforms of that country from within are already hopeless. They consider China in the same light as that in which they regard Turkey to-day. Her history for the past 3,000 years and the character of her people are entirely against all such suppositions. But if the political disintegration of China should actually come to pass, it would be as truly dangerous to the peace and safety of the American Commonwealth as to the political existence of Japan.

Our confidence in China's capacity to reform and improve is not broken by the results of the late war; so that our hopes for the Asiatic continent are quite different from the diagnosis of the political doctors in Europe. Asia, the cradle of civilization and of the three great religions of the world, will yet have its great share in influencing the final destiny of the human race. Within the short space of forty years, Japan has passed from feudalism to the modern régime, and has overtaken Europe in civil liberty and constitutional government. Her imperial constitution, whatever criticisms may be passed upon it in some respects, is far superior to many European constitutions which bind in various ways the consciences of rulers and subjects. The influence of Japan in her late war with China upon European politics is apparent to all. The three hostile powers of Europe, which otherwise

could never have entered into alliance, formed a league (though it was not meant against Japan alone), and the new Triple Alliance is the result.

Who can tell the power and influence of Asia in the future, if China will follow the example of Japan? It was a mistaken policy for her to attempt the exclusive subjection of Korea to herself, when she had no power to defend and protect her dependencies. But we have both learned by our late experience that, whatever profit either of us might gain at the expense of the other, it is insignificant compared with the combined loss of Asia on the whole. It would be the wiser and truer policy in the future for our two nations to join hand in hand, and by united strength to secure independence to the weaker and smaller states of Asia. And when Europe and America fall into deadly strife over that despised Monroe Doctrine, it must be the true policy for us to stand up for the principle of "Asia for the Asiatics," and put an end forever to that damnable European system of plunder and tyranny.

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THE SIGNIFICANCE OF THE COREAN COUP D'ÉTAT.

The news of the *coup d'état* of October 8th, 1895, in Süul, Corea, took the public by surprise. This surprise was possible, however, only with those who had not been kept informed of the state of affairs in that country. There could have been none to the authorities who were in constant communication with their representative and were thus in possession of all necessary information. No one was prepared, however, to hear even in a country like Corea of an event so extraordinary as the catastrophe in the palace. The attempt against the life of Her Majesty the Queen was successful at last; she was murdered in the affray. One is inclined to question whether the disturbance might not have been prevented by a policy more decisive and better conceived than that lately pursued by the Japanese cabinet; unless, perhaps, there were special reasons for that policy with regard to which the public has not been taken into confidence. At any rate, this was really a matter of no small moment for Japan,

because it is liable to be misinterpreted by ill-disposed people, and to be cited as indicative of a general policy which no progressive government could afford to pursue, and which, as will be readily conceded by all well informed persons, of all governments the Japanese cabinet would be most anxious in any event to avoid. It was quite natural for the present members of the Japanese administration to feel embarrassed by the occurrence, because the Japanese minister was made to appear so deeply involved in it. However, whatever might be charged against Viscount Miura himself, no impartial minds would have questioned the good faith of the Japanese cabinet. Was there, then, any substantial reason to be so perplexed by the *émeute*?

Certainly its association with the murder lent a most disreputable colour to it, but apart from this disgraceful element, there was nothing wrong, politically speaking, in the event itself. Such upheavals are quite common, and had constantly taken place in Korean politics. If the state of affairs a little previous to the *coup d'état* be reviewed, it would appear that such an occurrence was to have been expected, and that it was justified by the circumstances. Since the last fall of the political power of the Mings and the installation of the progressive cabinet in its stead, the Queen had been trying every means to restore the influence of her own faction. She first defeated the Tai Won Kun by the help of Count Inoue; then she put Kin Ko Shu out of her way through the instrumentality of Pak Yo How; the latter was in turn deprived of his office, and Gio In Chew had to follow suit. Thus the Queen had regained her influence and the political power was in the course of being retransferred from the cabinet to the royal household. The opportunities for official corruption and party intrigue returned. She took advantage of the situation, not merely to fill the offices of state with her own relatives and followers, but to revive abuses and extortions in every form, as in the days of old. The Queen knew, however, that her position would not be sufficiently secure, so long as the cabinet consisted of progressionists who held in their hands the reins of the government, including the control of the military power. Her intercourse with the Russian minister had become closer, and propositions were made for his assistance, to which it was said he had responded by promising armed protection if need be. Backed by his guarantee, the Queen felt it safe to push on her own nefarious schemes. Among the many things she devised to carry out her purposes, she instigated the quarrel between the police and the Kun Ren Tai (troops trained by Japanese officers), and thus gained a pretext to disband the latter. Then she laid a plot for the extermination of the whole cabinet which was composed of members of the progressive party. Not only the lives of these ministers were to be placed in danger, but also the person of the prince-parent. He was practically a prisoner in the hands of his daughter-in-law. The news of this dastardly scheme went abroad and reached the ears of the

Kun Ren Tai as well as of the Tai Won Kun. A little previous to the *coup d'état*, the Japanese minister was interviewed by the Korean premier and minister of foreign affairs, and the Queen's abuse of power and her encroachment upon the field of politics were discussed. There was no doubt that the cabinet had discovered a dangerous conspiracy. The prince proposed that he should enter the palace to check the abuse of power and ambition on the part of the Queen. He had opened communication with the Japanese minister with regard to the state of affairs, and had requested that officer's protection on the occasion of his entrance to the palace. Viscount Miura considered it his duty under the circumstances to respond to the appeal, and provided the required protection by means of both Japanese troops and police. The *coup d'état* took place. The effect was too far-reaching; the Queen was murdered. The Japanese minister should not, however, be held responsible for this sad result. The murder was not an essential part of such a movement. After all, it is only a fair sample of the deplorable incidents which are liable to occur on such occasions and of which the recent history of Korea, we regret to say, has been too full. All was political and there was nothing criminal about it. The Japanese government was ill-advised in starting the criminal prosecution. It would have ended in failure at trial, and the defendants would certainly have been cleared of the charge brought against them.

Whatever may be thought by weaker minds, the result of the *émeute* has been most happy for the peace and progress of the world. Had the Queen been successful in her conspiracy, all the efforts made by Japan for the resuscitation of Korea would have been fruitless. The only political party which could reform Korea and thereby maintain her independence would have been extirpated. The Queen was Korean at heart and was accustomed to violent and treacherous methods. Supported by a foreign power in her policy, she was ready to resort to any means to execute her programme. The promise of any foreign assistance to her was inciting and dangerous. Such a course of diplomatic procedure must be put down. The *émeute* crushed the mischief. The form of the Queen's conspiracy was criminal, and the Japanese minister was warranted in preventing the execution of the criminal attempt. He did only his duty, since he was in charge of the peace and order of Korea. The root of political troubles the effects of which would have lasted for a long time to come was torn up. Considering the class of diplomacy prevailing in Korea, Viscount Miura has accomplished only a triumph. Complete evidence may not at once be forthcoming, but history will point sooner or later to the quarter upon which the real, though indirect, responsibility for the causes which gave rise to the *émeute* must be fixed. Viscount Miura was in possession of the facts as above indicated, and the instructions for his defence would have been based upon them, had he been brought to a formal trial. It is unfortunate that these facts could

not have been thus tested for the sake of truth, as well as to clear up any misapprehension which may exist regarding the course of the Japanese government and the conduct of the criminal prosecution at Hiroshima.

R. MASUJIMA.

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THE CHRISTIAN MOVEMENT IN JAPAN.

This movement it is customary to date from the opening of the country to foreign intercourse in 1859, though it was not until the policy of toleration was entered upon by the Government in 1873 that it began to attract general attention. In thus restricting our survey, it will not be understood that the work of Xavier and his associates is ignored. The impression which they left upon Japan cannot be measured by the few thousand about Nagasaki who in spite of many hardships had for two hundred and fifty years clung to the Christian name. There is reason to believe that no inconsiderable influence was exerted by those early missionaries upon the religious thought of Japan. It is my conviction that the more carefully the religious life of the lower classes is studied, the higher will be the appreciation of the strength and value of that influence. Should this opinion prove to be correct, it need occasion no surprise, for the great inertia of the lower classes in all countries, in the face of governmental pressure, is generally admitted. We may consequently expect to find in their religious life unmistakable evidence of old time influences of which the upper classes exhibit no distinct trace.

Even among the upper classes in Japan, it is not improbable that a certain bent of mind favourable to Christianity was sometimes transmitted from generation to generation. Whether this be susceptible of proof or not, it is interesting to note the fact that one of the most consecrated and efficient Christian pastors, a man who has been described by one of his countrymen as "a pastor of pastors," the late Rev. Paul U. Sawayama of Osaka, was a lineal descendant of Ishida the famous Christian lieutenant of Hideyoshi. After the triumph of Iyeyasu, Ishida adopted for his

family the name of his castle town, Sawayama, near Hikone in Goshu. This case gains additional interest from the fact that the whole family heartily accepted the religion of their noted progenitor.

However this indebtedness to the past may be estimated, the progress of Christianity since 1873 has been very rapid, far beyond the most sanguine hopes of the missionaries and their constituents. The total number of enrolled Christians, including the adherents of the Roman Catholic, Greek and Protestant Churches, is not far from 112,000, representing a Christian population of not less than 200,000. There are 770 organized congregations and probably more than that number of unorganized Christian communities. These are cared for by 1300 native ministers, ordained and unordained. The children in Protestant Sunday schools number 30,000, while those in day and boarding schools are over 14,000. These communities and schools are found all over the Empire and everywhere exert an influence out of all proportion to their numbers. Whether we take the Imperial Diet, the civil service, the officers and students of the Imperial University as the field of our investigation, the number of Christians will be found several times larger than the normal proportion. Even in the Army and Navy, Christianity has obtained a firm hold, and the Christian soldiers and sailors have received the hearty commendation of the highest officers. In literature also, while no Christian writer can be said to have gained great eminence, an inspection of the lists of contributors to the best periodicals of the day will show a goodly number of Christians whose opinions always receive respectful attention.

Perhaps no better illustration need be given of the high intellectual level to which the Christian community aspires than the large number of its young men who have studied abroad. What the aggregate for the whole Christian community may be, it is impossible to say with any definiteness; but more than eighty such students are to be found in connection with a single ecclesiastical organization. The aggregate is probably considerably over two hundred. Some of these men have won distinction in the best universities of Europe and America. They are not, it is true, all of them engaged in distinctively Christian work, and some have disappointed the hopes of their friends; but making every reasonable allowance, we yet have a large body of educated Christian men who are in their different ways contributing to the growth of a Christian public sentiment. That such a sentiment is spreading far outside the Christian churches will be admitted by all careful observers. The numerous societies working in the interest of social reform are unquestionably due to Christian suggestion. A Buddhist magazine has lately stated that there are not less than two hundred such societies, some under Buddhist and some under Christian auspices. The agitation which these organizations embody is gaining in power every day. It represents ethical ideals which have been formed under Christian

influences, but which have been accepted by tens of thousands who do not call themselves Christians.

This is but a single illustration of a volume of influence which cannot be measured and which is quite independent of the numerical growth of the churches. How far this phase of the progress of Christianity is attributable to the work of the missionaries and how far to foreign intercourse in general is a question upon which we need not enter. The two are inextricably bound together; it is impossible to form, at this stage certainly, a discriminating judgment between them.

There has been much written of a reaction against Christianity during recent years, and that there has been such a reaction cannot be denied; neither can it be denied that it has checked the progress of organized Christianity. In many cases churches have hardly gained enough to repair the normal waste. Some of the pastors, too, have become disheartened by the apparent lack of results, and in the community at large there has been much abatement from the sanguine hopes of earlier years. It is a mistake to seek for the causes of this decline of interest solely in Japan. There is no doubt that many new movements in Japanese society have served to divert the attention from the work of the churches. Ten years ago these churches were often, I might say generally, each in its town or village the centre of a many sided work for the improvement of society, whose inspiration came confessedly from Christian faith. There were few competitors and its results were recognized as the legitimate fruit of that faith, but of late years much of this work has been taken up by the voluntary societies already referred to. There is an increase of the work done, but its connection with Christianity is less obvious and, hence, is not always acknowledged. Then, too, the very great stress laid upon the importance of conserving the national spirit and the main features of the national life has been quite generally accompanied by hostility to Christianity which, it is alleged, is inconsistent with true patriotism. It is probable that the churches have suffered somewhat from this hostility.

There are other causes, also, more or less peculiar to Japan, which have tended to check the growth of the Christian organizations; but emphasize these local causes as much as we may, they are subordinate to the great movements which are manifest to-day in all the countries of the West, movements which Japan shares, because she has chosen to enter that great family of nations. Even the effort to conserve the national spirit above referred to, has its connection with that world wave of nationalism, which is so conspicuous a feature of the earnest political thought of the West. The arguments for a "Japanese Christianity" get their strength from this world movement, and sometimes they have seemed to be, like similar arguments by European scholars, a denial of the radical nature of the work of Christianity.

Another influence which is acting powerfully upon Japan at the present time is

that which comes from the general acceptance of the doctrine of evolution and its gradual application to the various departments of learning. One need not be a close observer to see how profoundly religious thought has been affected, that of Japan even more, probably, than that of western lands, because of the relatively small inertia of the Christian community. Even in Christian lands it has led to an insistence upon the divine immanence, the side of Christianity which looks toward pantheism. It is not strange that in Japan it should lead to a type of faith in many minds which seems to imply a denial of the divine personality. While the number of those who are consciously affected by this phase of thought is probably not large, its indirect influence is very widespread and it has tended to diminish the vigour of the missionary spirit. The people miss the strong and definite faith of other days and yield a less ready ear to the appeals of the Christian preachers. This is the inevitable result of such a readjustment of ideas as that which marks the last decades of this century. No Christian sees in this movement the decay of religious faith, though it certainly does look toward a restatement of doctrine.

As regards the progress of Christianity in Japan, in spite of the temporary checks which these movements have caused, they suggest more of hope than of disappointment; for they illustrate with impressive force the intellectual unity of the family of nations and Japan's close sympathy with all the interests of that family. Whatever of difference there may be in her national life and character, from hence forth she claims, and will receive, her full share in the common inheritance. The very promptness with which she has yielded to what some may call untoward influences is a guarantee that she will yield with equal promptness to the new and stronger appeals to life, which are sure to make themselves heard in the near future. Whatever of strength there may seem to be in local barriers, they cannot stand against that great tide which makes not merely toward a common civilization, but, as the Christian believes, toward a Christian civilization.

D. C. GREINE.

MISCELLANEOUS.

INTERCOURSE BETWEEN SAMURAI.

The following quaint little story is an extract from the works of Saikaku, who may be considered a representative of the realistic school of novelists in Japan. The author lived during the Genroku period, nearly two hundred years ago. The quaintness of the story is enhanced by the laconical oddity of the style, at times even ungrammatical, but interesting withal. The translation does scant justice to the original, which is indeed a curiosity in our national literature.

"THE LAST RECKONING OF THE YEAR."

There was once a man who lived next door to a *mochi*¹-shop. The pounding of *mochi*, was going on vigorously, while the street criers were busy outside selling nuts, dried chestnuts, sacred pines and ferns.² He was a man who went his own way through this straight-pathed world, not deigning to shave his beard till the 28th day of December, and now he was frowning down on the man from the rice store and bending the slant of his red-lacquered sword-sheath menacingly, while crying out :—

"I say, wait until the New Year ; won't you ?"

He went by the name of Naisuke Harada, and rented a cottage near the Wistaria tea-house in Shinagawa. He lacked the necessary fuel for the cold mornings, and there were evenings when the light of a lamp could not be seen in his house.

It was indeed a melancholy ending for the year ; but there was his wife's brother, Seian Nakarai by name, a physician who lived on a cross street by the Myōjin shrine in Kanda, and to him Naisuke sent a letter requesting aid. The physician was annoyed by the letter, which was by no means the first of its kind, but having no heart to refuse the request, he wrapped ten *ryo* in a paper and wrote, "Gold currency, the best remedy for pecuniary embarrassment, and an efficient cure for innumerable ailments." He then sent the package to the wife. Naisuke was overjoyed, and presently sent invitations to his intimate fellow-samurai, who were all out of service like himself. A lucky snow-fall lent enchantment to the evening, and opening the hitherto forsaken brushwood gate he hospitably ushered in seven guests. The sleeves of their paper frocks³ were laid in a row, and their ancient coats, though without lining, somehow savoured of the better days that they had seen. The usual salutations being over, the host came forward and said :—

"I have been fortunate enough to receive help in my embarrassment, and am able to enjoy the new year to my heart's content."

They all said it was an enviable piece of good fortune. The host produced the package of money, and went on to point out the inscription on the wrapper. "What humour !" they cried as they handed it around. The *sake* cup made its repeated rounds, and, at last, apologizing for sitting so long, and saying that they had had a happy time chasing the old year into oblivion, they began to join in a farewell song.

¹ A kind of rice cake eaten during the New Year's festivities.

² Articles used for New Year's decoration.

The poverty-stricken samurai used sometimes to wear outer garments made of paper.

They helped to clear away the warming-pan (for *sake*) and the minced-meat pot, and then collected the pieces of gold, passing them from hand to hand, and begged the host to put them away. One piece, however, was lacking out of the ten, and so they all left their places, shook their sleeves and looked before and behind, but it was at last a settled fact that the coin was gone. The host explained that he had paid out one piece for certain purchases and that it was altogether the fault of his memory. But they insisted that they were sure they had seen ten pieces; that it was a question of honour, and that each one wished to be cleared from suspicion.

At this, the man who had occupied the first place began untying his belt, and the next followed his example. The third, who had hitherto sat silent and crest-fallen, sat up and made the following speech:—

"Such is the affliction one has to meet with in this transient world! There is no need of my shaking myself; I am unfortunate enough to have a *ryo* on my person. Most unexpectedly I feel bound to renounce my life."

When they had heard this man's resolute decision, they all said, with one accord:—

"That may not be the case with you alone; being in straitened circumstances does not make the possession of one *ryo* impossible."

"The way in which I came into possession of the money," the man continued, "is indeed as plain as can be; for I only yesterday sold a *ko-suka*¹ of Tokujō workmanship to Juzaeon Kananonoya for a *ryo* and a half; but it is an unlucky coincidence. For the sake of our time-tried friendship, be so good as to search for the money after I have dispatched myself; and so—this is my last request—take away the reproach from my memory."

His hand was on the leather-covered hilt of his sword before the last word died on his lips. But, just at this instant, a voice was heard: "Here is the coin!" and it was thrown out from the shade of a *maru-ando*.² So then

peace was restored, to everybody's relief, and they all said there was nothing like making quite sure.

But the hostess now called out from the inner chamber that the coin had come to her, and she handed it out on the lid of a lacquered box. She had served some boiled *taro* in the box and the moisture must have made the thin coin stick to the lid;—at least it was very easy to account for the accident in this way. The number of coins was thus increased to eleven pieces, and they congratulated the host on the increase of his treasure as a good omen.

But the host replied:—"Look here, comrades! there were nine coins, a search was made for the tenth, and now here are eleven pieces. The natural conclusion is that one of your number, who happened to have the money, produced it a while ago in order to relieve our distress. I can not keep this extra coin, which must be returned to the original owner." Hearing this, no one made answer, and since all were embarrassed, they could not leave, though the night waned till the time of cock-crowing. The host now entreated the company to trust him to extricate them from the dilemma. They answered that they would be glad to leave the matter wholly to his management. Thereupon he deposited the coin in a square measure, and placing it over the wash-basin out in the yard, said to the company:—

"That one of you who is the owner of the *ryo*, will please take it as he goes home." He made each guest go out by himself, latching the door behind each one. When, after thus dismissing all his seven visitors, Naisuke, with a candlestick in hand, stepped out to look, the coin was gone. Some person, without being known to the others, had taken it away.

How clever was the host's manoeuvre, and how delicate the behaviour of the guests! Such indeed is a specimen of the intercourse between Samurai.

SHIZU.

¹ An ornamental knife set in the sheath of a sword.

² A round paper lantern.

FUJI YAMA.

"Precious jewels in little caskets," may be said to truly describe the scenery of Japan, and more impartial eyes than ours, have so pronounced it. The finest of the beautiful features of our country are its mountains, those elements of nature which give life and expression to all the surrounding landscape, sometimes enlivening, sometimes softening, with their ever varying aspects accompanying the changes of weather and season. Of all the beautiful mountains, the highest and the best known is the "Peerless Fuji," as it is called. It stands majestically in the central part of the Main Island, rising to the noble height of 12,490 feet, with its slopes symmetrically curved. It rests calm and serene, as if entirely forgetful how to fume and rage and roar, graciously receiving the honour and adoration paid it by people far and near, as the very embodiment of their ideal of simplicity and grace.

The base of the mountain covers a circumference of 65 miles, and five lakes surround it, said to have been created in the days of its first eruption. The circuit around the summit is about a mile and a quarter, and the crater is 600 meters across and 169 meters deep. This is surrounded by cliffs, of which the precipice called the "Peak of the Sword" is the highest point. The view from this spot is magnificent. It was on this precipice that Mr. Nonaka, after many years of persistent effort, recently erected his meteorological observatory, the third highest in the world. As we gather round the blazing grate, shivering with cold, the snow-clad mountain seems to smile at us, in approval of the noble self-sacrificing couple who, for the sake of science, would have spent the winter on its very summit, had failing health not prevented.

The mountain, as seen from afar, gathers around itself the elements of what Ruskin calls typical beauty; the symmetry of its form and the unity of its conical proportions blending harmoniously with the repose of its attitude and the purity of its snowy covering. It only awaits the soft rosy light of the early dawn with clouds

of many colours, or the fading rays of sunset with the twinkling evening star in the sky above, to give it the last finishing touch. The mountain may not be as grand as it is graceful, neither is it as sublime as it is serene. Peace is her emblem rather than Power. She is more like a tender mother, soothing and calming the fretful hearts of her family, than a majestic monarch arousing and commanding his subjects to action.

But the scene, the influence, and the inspiration of the beautiful Fuji should be seen to be felt.

"How shall I describe, should I be asked,
The indescribable beauty of Fuji at dawn."

Hoshino Kō.

Kubota Beisen, who drew the picture of Mount Fuji reproduced in the frontispiece, is one of the most celebrated artists of Modern Japan. He was born at Kyoto, the ancient capital and well-known seat of fine arts; but unlike the works of many artists from that city, his creations are characterized rather by bold design and lightness of touch than by elegance and elaborate finish. We may say that he is the first painter in the Japanese style who has freed himself from the fetters of the old rules. A gold medal was awarded to him by the committee of the Paris Exposition of 1889. In the Columbian Exposition, also, he received a first class medal. During the late war he went to the battlefields with the Japanese army. After his return from the front, His Majesty the Emperor was pleased to order him to draw in the Imperial presence, which is a favour very rarely accorded to an artist in this country. Since 1892 Kubota Beisen has been, and still is, attached to THE KOKUMIN SHIMBUN, each number of that daily paper being richly illustrated by his work. It was in his capacity as special art-correspondent of THE KOKUMIN SHIMBUN that he was allowed to accompany the expeditionary forces.

THE LATE PROF. SEKIYA.

Where earthquakes rage so frequently, and people are so ignorant as to remedies against

them, we find our vocabulary insufficient to express our sorrow at the decease of Prof. Sekiya, who devotedly played his part as a seismologist, often at the risk of his life.

Prof. Sekiya started as a student of civil engineering when he was in the University College of London, and three years after his return to Japan he became so much interested in the study of earthquakes that he determined to devote himself to that pursuit. While employed by the Tokyo University, he assisted Prof. Ewing in this direction, and lost no time in his investigations. In 1886 he was appointed professor of seismology in the Imperial University. With several gaps necessitated by his bad health, he exerted himself as a professor, the head-official of the Seismological Section of the Department of Home Affairs, Secretary of the Seismological Association, and a member of the committee of the *Shinsai Yobō Chosa Kwai* (a society for investigating into the causes and remedies of calamitous earthquakes). Besides this, what we would emphasize the most is the adventurous spirit with which he explored the eruption of Bandai San, and the great shocks in Kumamoto, Mino, Owari, and Tokyo, without regard to his physical weakness. This, we are afraid, may have hastened his end.

The results of his careful investigations were published in the memoirs of the Imperial University, the Reports of the Japanese Seismologi-

cal Association, and the Tōyō Gakuhei Zasshi. Among these essays, the following are the most important:—

1. Comparison of Earthquake Diagrams.
2. Earthquake Measurements of Recent Years, especially relating to Vertical Motion.
3. The Eruption of Bandai San.
This elaborate essay, precisely describing the eruption, was reviewed in the "Neues Jahrbuch für Mineralogie, Geologie, etc.," the "American Journal of Science," and the "Literatur-bericht in Petermann's geographische Mittheilungen"; and is quoted with approbation by J. D. Dana in his "Characteristics of Volcanoes."
4. Comparison of Earthquake Measurements made in a Pit, and on the Surface of the Ground.
5. Notes on Prof. Ewing's Duplex Pendulum-Seismometer, with Records obtained by it.

Among many other works he intended to edit a history of earthquakes in Japan, but could not complete it.

We find in him a scholar who lived an active seismologist, and died a martyr. Though he has gone forever, his memory will remain forever and with it we shall always associate diligence, devotion and martyrdom.

CORRESPONDENCE.

CONGRATULATIONS.

To the Editor of THE FAR EAST.

Dear Sir,—I am pleased to learn, through the Prospectus, that the Publisher of the KOKUMIN-NO-TOMO is about to start THE FAR EAST as an English edition of the same, with the aim to make it "an exponent of the

national aspiration of Japan." The fulfilment of this design, as indicated by the Prospectus, is sure, I believe, to make an epoch in the history of Greater Japan. It is needless for me to introduce the Editor to the public. THE KOKUMIN-SHIMBUN and THE KOKUMIN-NO-TOMO afford the best and most eloquent introduction. For several years past that daily

news-paper and that weekly magazine have played, on our stage, an important part in politics, industry, commerce, religion, literature, and other departments of life. This new enterprise must be considered the result of the expansion of the reading community in harmony with the expansion of Greater Japan. To the Editor, I offer my congratulations and my sincere good wishes.

J. SHINOBU.

Nilgata Business College,

Jan. 13th, 1896,

To the Editor of THE FAR EAST.

Dear Sir,—I have been one of the earnest readers of your well known journal, the KOKUMIN-NO-TOMO, from the very beginning of your journalistic career in 1887, as well as a strong supporter of your impartial views on the subject of foreign and domestic affairs.

It appears to me that hitherto much of your precious time has been devoted to showing our

people the proper course to be pursued by them in view of the changes in international affairs.

We have now presented to us an opportunity which we should not miss for adapting ourselves to the requirements of the time and for making ourselves more widely known abroad, especially in China, where most European residents too frequently misunderstand us, in spite of the fact that they are in a position of easy access to us. It is the more important to bring about a better understanding, because in many ways these residents abroad influence the politicians at home.

The publication of THE FAR EAST will have a good effect surely in bringing nearer to us those who now entertain mistaken views concerning us, and in helping them to a more just appreciation of our position.

I sincerely congratulate you upon your new undertaking and wish you every success.

Yours faithfully,

T. TAKAMICHI.

Shanghai, Jan. 7th, 1896.

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO FEB. 10TH.)

THE POLITICAL SITUATION.

Certainly Japanese politics are now passing through a very interesting stage. There is no truth whatever in the notion entertained by certain foreigners, that the declaration of hostilities against China was resorted to as a means of averting a crisis in domestic politics. Although Marquis Ito is a man ready to do any thing that he deems safe to increase his power or to make his position secure, he is too cautious to risk a foreign war merely to escape from a difficult situation. Japan's encounter with China was in every sense a national movement, and the petty craft of the statesman in power had nothing to do with it. But, at the same time, it cannot be denied that the energy of the nation, displayed in the late war, has been productive of important results in internal politics. While the war was going on, the people and their representatives in the Diet gave to the government unanimous support, irrespective of their former attitudes toward it. Though this state of affairs did not last long, owing to the unsatisfactory ending of the war, the

present coalition between the government and the Liberals was effected under the pretext that the new situation in the East required it. Whatever disrepute the Liberals may have incurred in thus surrendering themselves, the coalition itself is a step in the evolution of Japanese politics; for it amounts to the acknowledgment, on the part of Marquis Ito, that the cabinet cannot stand aloof from the parties in the national legislature. Since the first opening of the Diet in 1890, political parties have been chiefly occupied with constitutional questions, and they have fought with especial earnestness to establish the doctrine of ministerial responsibility. For this reason it sometimes seemed as if the House were merely wrangling and and wasting time; but now that Marquis Ito has been compelled to seek the support of a party, the advent of a responsible cabinet seems to be near at hand. Probably the main constitutional struggle will thus end, and in the future we shall see political parties divided upon practical issues. The Liberals on the side of Marquis Ito, and the sections

of the present Opposition united under Count Okuma, will, we may hope, inaugurate a new period in Japanese politics.

THE ADDRESS TO THE THRONE
ON THE SUBJECT OF THE
RESPONSIBILITY OF
THE CABINET.

The ninth session of the Imperial Diet was opened on December 28th, but on account of New Year's holidays, the proceedings did not begin until January 8th. The present session, being the first after the restoration of peace, has been watched with great interest from all sides. The first important measure which occupied public attention was the Responsibility Address to the Throne introduced by the members of the Opposition. The proposed Address, holding the Ministers responsible for the retrocession of the Liaotung Peninsula and the Korean disturbance of October 8th, accused them of "proving themselves so negligent in foreign affairs that they have not only been incapable of securing the legitimate fruits of the victory of the Imperial arms, but have even suffered a stain to be cast upon the dignity of the country." After stating that there were several other instances of maladministration on the part of the Ministers, in domestic as well as foreign affairs, though none to be compared in gravity with those connected with the return of the Liaotung territory and the Korean question,

the Address concluded with the following words:—"Impressed with the fact that difficulties are fast multiplying in the East, it is the humble opinion of the undersigned and others that no measure is more urgently required, under the circumstances, than to settle the question of past maladministration and make the Ministers of State resign their portfolios." The measure was rejected by a majority of 170 against 103. That it would be so, was a foregone conclusion. But we must remember that there was a considerable number of members who voted against it, not because they were opposed to the Address itself, but because they thought the time not proper for passing it. This can be seen from the fact that one member made a speech against the Address, but at the same time attacked the Ministers very severely. In truth, the real verdict of the nation upon the present Cabinet is yet to be pronounced.

THE PROPOSED CONSOLIDATION OF
THE OPPOSITION.

The coalition between the Liberals and the Government has led to a movement which looks toward the union of the various sections of the Opposition in one compact body. After the rejection of the Address to the Throne regarding the Responsibility of the Cabinet, this union project was openly declared, and thus far it has made good progress. A manifesto signed by the representatives

of the Progressists, the Constitutional Reformers, the Financial Reformers, the *Ote* club and the *Chugoku Shimpō To*, besides many hitherto independent politicians, was issued on the 3d inst. In view of the storms through which this Empire may have to steer herself, all who embrace the cause of a responsible ministry and a self-asserting foreign policy are by this manifesto invited to unite under a common banner. If this union be effected, the number of members of the new party in the House of Representatives will at least equal that of the Liberals.

THE KOKUMIN KYOKWAI

Since the two camps thus confront each other, the attitude of the Kokumin Kyokwai (the National League) becomes a matter of great importance. That party declared in December last that, after having passed the measures needed for strengthening and developing the country, it would strive to compel the present Cabinet to render an account of its past maladministration. This declaration was, however, couched in vague terms, and the Kokumin Kyokwai is still an unknown quantity in our national politics.

THE RESIGNATION OF THE HOME MINISTER.

Viscount Nomura, Minister of State for Home Affairs, resigned his portfolio on the 2d inst., and Mr.

Yoshikawa, Minister of State for Justice, has temporarily assumed charge of the Home Office. The ostensible reason for this resignation is the withdrawal of the bills relating to the reorganization of the Tokyo municipality, which were formed and introduced to the Diet under the Viscount's auspices. It is generally believed, however, that he was induced to resign by a more deep-seated cause. It appears that, being opposed to the policy of the Liberals, he devoted his energies to curtailing their influence in Government circles, but did not succeed in this effort. From this it may be inferred that, while there may be dissatisfaction on the part of certain Liberals at their party's alliance with the Government, there are, also, some on the side of the Government who do not sympathize with its attitude toward the Liberals. The resignation of Viscount Nomura may, therefore, forebode further changes in the Cabinet.

MARQUIS ITO'S SPEECH.

The day after the rejection of the Address to the Throne on the subject of the responsibility of the Cabinet, the Minister President delivered a speech in the House of Representatives. He was not, apparently, in very high spirits, and there was nothing remarkable to be found in his utterances. We had expected to hear from him what took place in connection with the negotiations with China regarding the conclusion of peace, and how he dealt with the

"friendly advice" of the three Powers. But with reference to these matters, he simply stated that he would leave with the Speaker a written report upon the subject. Certainly it would not have been a very delightful task for him to dwell long on this phase of the war. He requested the special attention of the House to the question of the Army and Navy. He hoped, also, that the House would not withhold its approval from the Budget and other important measures connected with the promotion of industry, education, communication etc. Regarding the future administration of Formosa, the Minister President said that it would be necessary, in the first place, to dispose of whatever points of dispute might exist, regarding Formosan affairs, between this Empire and foreign countries. Our attention should be next directed, he went on to say, to the settlement of a form of government to suit the peculiar conditions of the new territory. The general result of the war he summarized, by saying that it had revolutionized the whole aspect of the situation throughout the country, and that as a consequence of this we ought to bear in mind the serious obligations with which we are now charged.

MARQUIS ITO AND THE CORONATION OF THE CZAR.

The rumour is in the air that Marquis Ito has decided to attend the coronation of the Czar. According to some

reports, he will leave Tokyo even before the closing of the present session of the Diet. Others deny positively the truth of the rumour. We are not in a position to venture any prediction. All will depend upon the course of politics at home.

THE BUDGET.

The Budget for the coming fiscal year (April, 1896—March, 1897) as introduced by the government contains the following figures.

YEN.

| | |
|-------------------|-------------|
| Revenue | 138,070,677 |
| Expenditure | 152,071,463 |
| Deficit | 14,000,785 |

It is for the first time that the Revenue and Expenditure of the Empire are counted by the hundred million. The aggregate expenditure as compared with that of the current fiscal year shows an increase of more than 70 per cent.,—i.e. of *yen* 62,795,589. More than two thirds of this increase belongs to the departments of the Army and Navy. The following comparison may be of interest.

DEPARTMENT OF THE ARMY.

YEN.

| | |
|----------------------------|------------|
| Exp. for the Current year. | 15,252,594 |
| Exp. for the Coming year. | 35,582,523 |
| Increase | 20,329,929 |

DEPARTMENT OF THE NAVY.

YEN.

| | |
|----------------------------|------------|
| Exp. for the Current year. | 13,704,870 |
| Exp. for the Coming year. | 37,120,321 |
| Increase | 23,415,451 |

The Budget submitted to the present session of the Diet contains also certain new Continuing Expenditures. Under this head the sums to be appropriated for the extension of the Army and Navy are as follows :

| | YEN. |
|------------|------------|
| Army | 42,849,836 |
| Navy..... | 94,979,685 |

The items of these Expenditures are to be divided into installments covering from two to nine years. Besides the Extension of the Army and Navy, the construction and improvement of railways, the establishment of an iron foundry, interest on public loans, and the enlargement of the diplomatic and consular services are among the important items causing the increase in this section of the Budget. The Budget as introduced by the Government passed the House of Representatives on the 4th inst., with a slight reduction of *yen* 299,629 in the Expenditure. There is little doubt that it will be accepted by the House of Peers. The deficit thus caused is to be met by increased taxation in various forms.

THE JUDGMENTS ON THE COREAN ÉMEUTE.

Three different judgments have been passed on the Corean *émeute* of the 8th of October last. One was by a Special High Court of Justice in Sōul, in which three Coreans were convicted of the mur-

der of the Queen. Boku Sen, one of the convicts, dressing himself in foreign clothes, entered the palace with the mob, proceeded to the sleeping chamber of the Queen, and stabbed her to death. This fact, being found by the Corean court, absolved the Japanese from the charge of direct participation in the crime. The other two judgments were passed respectively, at the Court-Martial and at the preliminary enquiry at Hiroshima. Lieutenant Colonel Kusunose and other Military officers accused of abuse of power were all acquitted, and the reason for this acquittal is quite plain ; for according to the finding of the Court-Martial, these officers simply acted in obedience to the orders of their legitimate superiors. In short, Viscount Miura was the sole originator of the scheme, and the officers followed his directions. The acquittal of Viscount Miura and other civilians is on an entirely different ground from that of the Military officers just-mentioned. It is proved that the ex-Minister deliberately rendered assistance on the occasion of the Tai-wōn-kun's entry to the Palace, and even contemplated taking the life of the Queen ; but no evidence was available, so says the judgment of the court, to establish the charge that either Viscount Miura or any Japanese instigated by him actually committed the crime. We do not presume to question the justice of the judgment from a technical point of view ; but the moral responsibility of those who were connected with the *émeute* has become, through the finding of the court, even weightier than before.

Judicial discharge can not make the accused snow-white in the eyes of their countrymen.

THE DISTURBANCES IN FORMOSA.

Simultaneously with the advent of the New Year fresh disturbances have arisen in Formosa. The small forces forming the several garrisons of the Island were taken by surprise. For a time Taipeh was threatened with assault by the insurgents, but a mixed brigade being despatched as a reinforcement, there was no difficulty in putting down the rebellion. According to an official telegram from the Governor-General, received on the 5th inst., the remnants of the native bands have thrown aside their weapons and dispersed in various directions, but they are being gradually brought out of their hiding places and taken into custody by the Imperial troops.

FORMOSA AND THE POWERS.

Relating to Formosa, the Japanese Government has notified the various Powers of its purpose to grant the following privileges and advantages to their subjects and vessels:—

“I.—Subjects and citizens of the States having Treaties of Commerce and Navigation with Japan are allowed to reside or engage in trade in Tamsui, Keelung, Anping, Tainan-fu and Takow; vessels of such States, also, are allowed to call and to take in or dis-

charge cargo at Tamsui, Keelung, Anping and Takow”.

“II.—Though the condition of affairs now prevailing in Formosa is in some respects peculiar, the provisions of the Treaties of Commerce and Navigation, tariff conventions and other agreements existing between Japan and the Treaty Powers will, so far as possible, be operative in Formosa as regards the subjects, citizens and vessels of such Powers. All who avail themselves of the above-mentioned privileges and advantages must observe the laws and regulations in force.”

OBITUARY.

The death of Prof. Sekiya occurred on the 8th ult. Since, now that Prof. Milne has returned to Europe, Prof. Sekiya was the only seismologist in this land of earthquakes, the loss is to be specially regretted. His life and works are noticed elsewhere.

Mr. Suyehiro Shigeyasu, who died on the 5th inst., was one of the oldest journalists of Japan. He began his journalistic career in 1874, as editor of the *Akebono Shimbun*; but it was as a writer on the *Choya Shimbun*, that he was best known. His chief success, however, was in writing political novels. Though not very successful in politics, he died a member of the House of Representatives. The noteworthy feature in his career is that he never ceased to be a journalist.

Our noted scholars of Chinese literature are passing away year by year. In the death of Mr. Kawata Go, which occurred on the 2d inst., we have lost another and perhaps our best scholar in this department of learning. Since scholars of Chinese literature are already few, and as no successors seem to arise, the loss of one, especially one of such ripe scholarship, is much to be

deplored.

Mrs. Iwamoto, whose translation from Saikaku is published in our columns over the *nom de plume* of Shizu, died on the 10th inst. She was one of the best of our female writers and a notable representative of the "new woman" in Japan. She is best known for her translation into Japanese of Mrs. Burnett's "Little Lord Fauntleroy."





ENGRAVED BY K. OGAWA.

KWAN-ON,

A GODDESS OF MERCY.

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THE FAR EAST

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March 20, 1896.

THE TENDENCY IN THE RECENT HISTORY OF JAPAN.

History, according to Prof. Seeley, should pursue a practical object in attempting to exhibit the general tendency of affairs, in such a way as to set people to thinking about the future and divining the destiny which is reserved for them. In order to make history of practical value in this regard, we must endeavour to find its meaning and method, and, if possible, the goal to which it points. This tendency, meaning, and method are sometimes difficult to discover. In the case of our recent history, however, they are so obvious that, without pretending to any unusual insight, we may hope to turn our study of the past to practical account for the present and the future. How, then, shall we characterize the drift which reveals itself in the latest chapter of Japanese history? In what fact shall we find the manifestation of a principle of unity which will connect and explain the various events which have taken place in this Empire during the last few decades? Our reply is, in brief, that

this principle of unity is indicated by the fact of foreign intercourse. The recent history of Japan is the history of her intercourse with foreign nations. It is worthy of note that nearly all the important occurrences of the past fifty years have either contributed to, or have been necessitated by, foreign intercourse. In this we clearly see a current in the development of national affairs, and our estimate of the force of this current may help us to modify our view of the present and our forecast of the future.

Thus far three distinct stages are noticeable in the progress of our intercourse with the outer world. In the first stage, which may be said to extend from the visit of American men-of-war at Uruga in 1853 to the Restoration of the Imperial rule in 1868, we were forced by pressure from without to open the country. Mobile and versatile as our countrymen are, it required no little time for them to recover from the inertia of more than two hundred years,

Those who had the reins of government in their hands soon perceived the utter impossibility of maintaining the policy of seclusion, and prepared to acquiesce in the inevitable; but in doing so they had to meet the resistance of irresponsible and ignorant agitators, and the result was the commotion which led to the fall of the Shōgunate.

With the fall of the Shōgunate, or rather with the establishment of the new Government, the second stage of our foreign intercourse commenced. Active participation now took the place of passive acquiescence. Not only was the country opened, but Western civilization was cordially welcomed and assimilated. Indeed, the overthrow of the Tokugawa régime is a striking illustration of the way in which even seemingly adverse forces coöperated to urge the nation toward its destination. In the beginning, the Tokugawa Government favoured opening the country while the Imperial court at Kyoto was the centre of the party hostile to foreign intercourse. From this it would appear that the restoration of the Imperial rule was the triumph of the anti-foreign spirit; but such was by no means the case. The Shōgunate fell, not because of its liberal foreign policy, but because the division of the country into petty principalities under the feudal system, and the existence of an actual ruler by the side of the legitimate sovereign, had become unbearable. So long as the Government was concerned exclusively

with internal affairs, the inconsistency of the military rule of the Shōguns with the rightful claims of the Emperor was not manifest, and the people were generally content. But from the instant the country came into contact with the outer world, the unification of the nation under one intelligible head became an absolute necessity, and the anti-foreign movement was the chief agent in effecting this unification, though the agitators themselves may not have been conscious of it. If the Shōgun had been the legitimate sovereign as well as the actual ruler, the Government at Yedo might not have had great difficulty in suppressing that movement; for the anti-foreign spirit, as such, was merely the result of ignorance. The leaders of the seclusion party, at least the better informed among them, were at heart convinced that the opening of the country was inevitable. Indeed, evidences are not wanting to show that the Reikō of Mito himself, who used to be regarded as the incarnation of the anti-foreign spirit, was in reality not blind to the impracticability of continued isolation. But the anti-foreign movement, after it had once identified itself with the cause of loyalty to the legitimate sovereign, did not stop until the Shōgunate was overthrown, without reference to the views entertained by its leaders regarding foreign policy. Thus, when the Imperial authority had been restored, the first act of the new Government was, perhaps unexpectedly but none the less naturally, to announce its intention to

adopt a most liberal and progressive foreign policy. The Tokugawa Government was destroyed, but the policy of opening the country survived the catastrophe. Ii Kamon-no-Kami, the last premier under the Shōgunate, was assassinated, thus paying for his high-handed procedure in attempting to suppress the anti-foreign agitation; but the treaty concluded by him without the approval of the Emperor formed the basis of Japan's foreign relations. Oguri Kōzuke-no-Suké, one of the ablest and most far-sighted statesmen of the latter days of the Tokugawa régime, was beheaded because of his persistent devotion to the cause of the Shōgun; but the docks at Yokosuka, which were constructed under his auspices, proved an invaluable legacy to the new régime. Men pass away, but the current of national progress ever moves onward.

Since the Restoration, not only has the country been opened to the world, but it has striven to take its due rank among the civilized States. It need scarcely be said that it has been with this very purpose in view, that the barriers to foreign intercourse have been gradually removed. The consolidation of the nation was also of paramount importance, and political and social reforms have been chiefly directed toward this end. The abolition of the feudal system and the establishment of an irresistible centralized government were as a matter of course needed for the unification of the State. Industrial enterprises have been encouraged as a

means of strengthening the country. Intellectual activity has been stimulated, that the people might equip themselves with the knowledge essential to competition with foreign nations. Restraints on religious belief have been taken away, in order to give a new departure to the moral life of the people, adapted to the new conditions growing out of foreign intercourse. Finally, the recognition of the rights of the masses and the progress of political liberty point to the appreciation of the fact that the whole people, not a particular class, must be counted on for the promotion of the interests of the nation. Thus it is clearly seen that the internal development of the Empire effected during the present generation has been, in many respects, the reflex of the active foreign policy inaugurated at the Restoration.

It is not the object of the present article to treat the history of modern Japan in a systematic manner; but we believe that the above hasty survey will be sufficient to show how important a place the opening of the country occupies in the history of our own times. Viewed in this light, the late war with China acquires a fresh meaning, for with this war Japan has entered upon the third stage of her intercourse with foreign nations. Though successful on the battlefield, the immediate result of the war was very far from satisfactory. We should be glad to erase its memory forever from our minds, did it not mark a new step in the forward movement of our country. Compelled by menaces

from without, the Shōgun's Government opened the country with reluctance. Impelled by the necessity of the situation, the Imperial Government decided to welcome foreign influences. Now we are to step forth into the world and claim our share in the general progress of humanity. The consciousness that we are citizens of the world, as well as the people of Japan, has become clearer, and gained a practical significance through the late conflict with a neighbouring power which has obstinately resisted reform and progress. In conquering the Chinese army and navy, we have vanquished the remnants of Chinese thought among ourselves. The narrow-minded nationalism which had lingered in some quarters, even after the proclamation of a progressive policy by the Imperial Rescript in the beginning of the Meiji era, disappeared at the triumphant shout of "Teikoku Banzai!"* Throughout the Empire, from Chishima to Okinawa, no one is now so behind the times as to entertain fears concerning the mixed residence of foreigners. On the contrary, "Greater Japan," "National Expansion" are cries on the lips of all. This change in the

mental attitude of the people, in connection with the recognition by the Western Powers of our true condition, constitutes the most important outcome of the war. Compared with this, the material gain resulting from the annexation of Formosa, and the indemnity of two hundred million taels are nothing. The retrocession of Liaotung, humiliating as it was to the people, will not greatly interfere with the destiny of our nation. It was in the Elisabethan era that England lost Calais, but the greatness of that country dates from the very same period. Japan's loss of the conquered territory will be certainly not less consistent with her true prosperity, because by expansion we do not necessarily mean territorial extension. Our aspiration is simply to enlarge the sphere of our activity beyond the national boundaries, and to play our part in such a way as to have our due influence upon the history of civilization. That we may hope to achieve something in this direction may be gathered from the tendency exhibited in the recent history of our country, unless the stream

in bogs and sands
Should perish, and to evil and to good
Be lost forever.—

THE EVOLUTION OF JAPANESE POLITICS.

The long cherished and often mooted plan of organizing a political party on a broad national basis has been carried out at last. In accordance with the

* Long live the Empire!

proposal set forth in a manifesto issued by their representatives on the 3rd ult., the various sections of the Opposition dissolved their respective party organizations, and the former members of those sections, as well as certain hitherto independent politicians, united in forming a single compact body. The *Shimpo-tō* (Progressive Party), as the consolidated combination is called, formally celebrated the consummation of this union on the 1st inst. The number of members of the new party in the House of Representatives, speaking roughly, now equals that of the organized supporters of the Government. It is for the first time since the establishment of the Diet, that two great political bodies have been thus brought face to face, and this event can but be regarded as an important move in the development of our political system.

The new party declares that it aims, above all things else, at perfecting the grand work begun at the Restoration, and that consequently its endeavours will be directed to the accomplishment of the three objects embraced in its programme, viz.,—the establishment of a responsible ministry, the extension of the rights of the nation and the development of popular industry. It may be said by some that these objects are too general and abstract to constitute a party programme; but one who looks back over the evolution of our politics during the past thirty years can not fail to appreciate the significance of the birth of the Progressive Party, as well as the

importance of the aims which it declares its determination to keep steadily in view.

It is needless to enlarge here on the nature of the movement which is now known as the Restoration; suffice it to say that it consisted of efforts, conscious and unconscious, to unify the nation and to reorganize the Government, both of which steps were regarded as necessary to enable the country to participate in international progress. The coöperation of the whole people was essential to the success of the effort to secure the unification of the nation, and the Imperial authority was necessary for accomplishing the reorganization of the State. Hence the Emperor and the people were given the foremost place in the movement, so that it might not less properly be called the installation of popular rights, than the restoration of the Imperial rule. For several years after the establishment of the new régime, radical reforms were executed in the face of seemingly insurmountable difficulties, by dint of Imperial decrees and in the name of public opinion, both Government and people striving to attain the same end by the same means.

It was not long, however, before a difference of opinion and of interest arose between the Government and the people, as well as between different circles in the Government. So long as the position of the new Government was insecure, it utilized the support of the ill-defined public opinion. But, when its foundation was well established, there began to

appear a disposition to return to despotic rule, and there was no little disappointment on the part of the people. Among the men of different clans, also, who played a prominent part in destroying the old régime, some were discontented in view of their relatively small share of influence in the new Government. Moreover, it was but natural that even those who had been brought together through their general unity of purpose should gradually develop different views as to the best way of attaining that purpose. In 1873, this difference of view, combined with a conflict of interests, caused the split in the Government in connection with the Korean question.

At this time there had arisen two parties within the Government. One, with the elder Saigo, the typical warrior of the Satsuma clan, at its head, consisted of men of warlike inclination who were eager to pursue a strong foreign policy. These men had achieved brilliant success in the war of the Restoration; but, when the movement had reached the point at which a new government must be constructed, they were forced to give way to civilians, who were, in their eyes, purloining the fruits of their labour and sacrifice. This being the case, the military men looked to a foreign war as a means of increasing their influence; though at the same time, there can be no doubt that they were largely moved by a patriotic feeling, when they urged the necessity of extending the rights of the country. The Korean question furnished an excel-

lent occasion for satisfying this desire of the military party, and they insisted on chastising the neighbouring kingdom, which had insulted the ambassadors accredited by the new Government. But the peace party, which was represented by Iwakura and Okubo, the former being the ablest of Imperial courtiers and the latter the most statesmanlike of the Satsuma men, laid especial stress on internal reforms and the development of industry. They desired to avoid foreign complications as far as possible. It was because the peace party gained the ascendancy in the Government, that Saigo and others of the war party resigned their offices.

After the breach, the Government was practically in the hands of Okubo, who believed in the omnipotence of the State and attempted to carry out his programme by the creation of a centralized administration and the exercise of absolute power. Inside the Government, Kido of the Choshu clan alone was of different temper. His views were moderately liberal, and unlike Okubo, he believed in individual enterprise and favoured a system of local autonomy. Kido was the most refined of the Triad (Saigo, Okubo and himself), and, though overshadowed by Okubo, he was too scrupulous to follow the example of Saigo.

Okubo, however, had to meet strenuous opposition from those who had retired from the Government. The more unscrupulous and impatient of them had recourse to arms, and the result was a

series of uprisings culminating in the rebellion of Saigo in 1877. On the contrary, others who were more subtle embraced the cause of the people and clamoured for the establishment of a popular assembly. In spite of the great name of Saigo, the opposition based upon force of arms was crushed once for all, while the demand for a popular assembly turned out to be the beginning of a movement which has not ceased to this very day. The opinion of the people, which had been so much deferred to in the years immediately following the Restoration, but which was afterward gradually disregarded and ignored, rightfully demanded a regular and well-defined organ through which to make its influence felt in the direction of governmental affairs. Thus the opponents of Okubo were instruments for reviving the spirit of the Restoration.

Among the signatories of the representation to the Government for the establishment of a popular assembly, Itagaki was a most conspicuous figure. He was a leading representative of the Tosa clan at the time of the Restoration, and one of the principal men who left the Government with Saigo. With a nature inclined to philosophy, he became an advocate of radical theories and devoted his energies to the defence of popular rights and the establishment of a parliamentary government.

At the time the above mentioned representation was made, the Government was not ready to accede to the

popular demand; but the Imperial oath taken in the opening year of the present era, declaring that the direction of state affairs should be decided by public discussion, could not be ignored. As a compromise for the time being, an Imperial Rescript was issued in 1875 which promised the gradual introduction of a constitutional system of government. The people, however, did not rest with this indefinite promise, and the agitation for popular rights and political liberty rose to a great height throughout the country. Especially after the futility of opposition through armed rebellion had been proved by the failure of Saigo's attempt, ambitious men outside the Government all united in the agitation in behalf of constitutional Government. The assassination of Okubo by partisans of the dead Saigo, moreover, added strength to this popular agitation. And in 1880 a petition for establishing the Diet, signed by delegates from nearly all the provinces, was presented to the Government. Itagaki was the acknowledged promoter of the measure, and in the same year the Liberal Party was organized under his leadership.

After Okubo's death, the influence of Okuma predominated in the Government. The clan of Hizen, to which he belonged, was one of the four most important which took part in the Restoration; but Okuma himself was not prominent at that critical time, and, since the influence of his clan collapsed with the retirement of its leading men with Saigo, it was due chiefly to personal

stitutional machine. But what we desire to emphasize most of all is, that the spirit which was prevalent at the time of the Restoration still remains active and vigorous, notwithstanding the vicissitudes of time and the wavering of personal elements. Ministerial responsibility is a necessary consequence of the recognition of public opinion as the controlling factor in the affairs of the nation. The strong foreign policy, which is insisted on, is by no means conceived in an aggressive, jingoistic spirit; but the assertion of the rights of the country is indispensable to an active participation in international affairs. Not that the present Government is altogether negligent of the interests of the nation, nor that its measures are entirely inconsistent with the policy inaugurated at the Restoration. All are a part of the same current. But it is well that the principles which must control the direction of public affairs should be

emphasized by the representatives of the people, in order that they may be kept constantly in mind by the statesmen in power.

No survey of the present political situation will be complete without an explanation of the position of the *Kokumin Kyokwai*, (literally, the National League). That party came into existence after the opening of the Diet under the patronage of the Government; but when the Ito Cabinet began to approach the Liberals, it, ostensibly, went over to the camp of the Opposition. The majority of its members are men of no principle, as is shown by their ignominious conduct in connection with the recent introduction and subsequent withdrawal of the no-confidence resolution to which we refer in our news columns. Still they hold the casting vote in their hands, and in the future it will be placed at the service of the Government, as was done in that case.

CONTRIBUTIONS.

PRESENT CONDITION OF THE COTTON SPINNING INDUSTRY IN JAPAN.

I. THE SUPPLY AND CONSUMPTION OF JAPANESE AND FOREIGN COTTON THREAD.

The cotton spinning industry in Japan began to improve in 1887 and 1888, and the amount of cotton thread produced in the country has increased year after

year, while the amount imported has gradually decreased. The home consumption of this article, however, has gone on increasing. The following is a comparative table which shows the amount imported and, also, the amount produced in the country since 1888.

CONTRIBUTIONS.

11

| Year. | Amount imported. | Amount produced in the country. | Total. |
|--|------------------|---------------------------------|---|
| | <i>Kin.</i> | <i>Kin.</i> | <i>Kin.</i> |
| 1888 | 47,439,693 | 5,542,438 | 52,982,077 |
| 1889 | 42,810,912 | 20,938,963 | 63,749,875 |
| 1890 | 31,908,302 | 32,512,250 | 64,420,552 |
| 1891 | 17,337,600 | 45,306,406 | 62,644,006 |
| 1892 | 24,308,491 | 64,064,925 | 80,975,140 (Amount of export subtracted.) |
| 1893 | 19,405,152 | 63,632,100 | 82,705,509 (do.) |
| 1894 | 15,942,797 | 92,285,550 | 101,854,759 (do.) |
| 1895 ^(Jan.) _(Oct.) | 10,653,283 | uncertain. | uncertain. |

* The *Kin* is equivalent to one and one third English pounds.

It will be seen from the above table that the amount produced in the country shows a great increase in contrast with the decrease in the amount imported since 1890, and this is due to the fact that the amount imported decreased as the home production has increased. The amount of consumption of both Japanese and foreign cotton thread is, also, found to have considerably increased. There are many causes for this increased consumption, but the principal one is, doubtless, that the cotton cloth woven in farm houses for private use is now largely made of machine spun thread, and cloth woven with Japanese cotton thread alone has become very scarce. Moreover, the manner of living has generally become higher and the ostentatious customs of the time lead persons to use fine looking cloth made of small thread such as *Futako-ori*, or other cloths which will be worn out in a year, rather than the strong cloths made of

larger thread which will last for two or three years. Again, it was the general custom of the people of Ōshū and Hokkaidō to use second-hand clothing, but lately they have begun to use new clothing. The hand-spun thread used heretofore in the various localities now gives place to machine spun thread on account of the cheaper price of the latter, and, as it is said that it had decreased by 70 per cent. throughout the country in 1892, it is safe to say that it has almost gone out of use by this time. Such being the condition of things, we may assume that the whole consumption in the country is, practically, supplied by machine spun thread. We may say, therefore, that the amount left, by subtracting the amount exported from the total of that imported and that produced in the country, is the amount consumed in the country. The following table shows the amount consumed per head in one year.

| | 1894 | 1893 | 1892 | Average |
|---------------------------|-------------------------|------------------------|------------------------|------------------------|
| Amount consumed | 101,845,759 <i>Ktn.</i> | 84,799,553 <i>Ktn.</i> | 80,083,563 <i>Ktn.</i> | 88,896,261 <i>Ktn.</i> |
| Population | 41,695,565 | 41,385,040 | 41,089,942 | 41,390,182 |
| Amount consumed per head | 2.4 | 2.0 | 1.9 | 2.1 |

It will be seen that the amount of consumption per head increased year by year, and this increase is still going on at the present time.

II. COTTON THREAD IMPORTED FROM FOREIGN COUNTRIES.

As shown in the following table, the cotton thread imported into Japan is principally from England and India,

very little being imported from other countries. In the space of 5 years, the amount imported from England has decreased from 17,000,000 lbs. to 13,000,000 lbs., but that imported from India has decreased from 13,000,000 to 2,000,000, a wonderful decrease. This is attributable to the fact that the thread from England is mostly small

| Year. | | England. | India. | Other countries. |
|-----------|----------|------------------------|------------------------|------------------|
| 1890..... | { Amount | 17,911,109 <i>Ktn.</i> | 13,970,045 <i>Ktn.</i> | |
| | { Price | 6,374,282 <i>Yen.</i> | 3,542,529 <i>Yen.</i> | |
| 1891..... | { Amount | 12,787,408 | 4,548,045 | 2,138 |
| | { Price | 4,453,112 | 1,135,459 | 719 |
| 1892..... | { Amount | 16,048,337 | 8,258,369 | 1,785 |
| | { Price | 5,316,682 | 1,814,394 | 904 |
| 1893..... | { Amount | 14,527,812 | 4,865,040 | 12,300 |
| | { Price | 6,033,005 | 1,243,163 | 8,075 |
| 1894..... | { Amount | 13,606,172 | 2,333,625 | 3,000 |
| | { Price | 7,288,690 | 687,556 | 1,210 |
| 1895..... | { Amount | uncertain. | uncertain | uncertain. |
| | { Price | „ | „ | „ |

gassed, being 30-100 hanks, while that from India is large, below 20 hanks, the place of which could be taken by thread of home production. It will be seen, therefore, that although the supply of the larger kinds of thread is sufficient, the supply of the smaller kinds is still deficient.

III. SIGNS OF INCREASE IN THE DEMAND FOR SMALL KINDS OF THREAD.

The gradual increase in the demand for the smaller kinds of thread will be plain from the fact that the decrease is comparatively small in the amount imported from England. The thread from

England, however, has not altogether of the small kinds, but the larger kinds of 20-30 hanks, have sometimes been imported. The thread of home production has succeeded in expelling the larger kinds, but as the demand for the smaller kinds above 40 or 50 hanks has increased, the decrease in the total is very small. There is no means yet of knowing the comparative ratio of the demand for small and large kinds of thread, but from the following table made by the Tokyo

Menshishō Kumiai (Tokyo Thread Merchants Association), which shows the amount of thread sold during the period of the four years 1881-1894, we see that the larger kinds of foreign thread No. 3 (16, 18, 20, 22, 24) and No. 2 (28, 30, 32) have decreased year after year, but the smaller kinds No. 1 (38, 40, 43) have decreased comparatively little, while the threads rated as 42, 60, and 80 hanks are found to have been imported in increasing quantities.

TABLE SHOWING THE AMOUNT OF COTTON THREAD SOLD BY
THE TOKYO MENSISHO KUMIAI.

| | 1894 | 1893 | 1892 | 1891 |
|------------------------|-------|-------|-------|-------|
| Thread No. 3 | 3,300 | 6,203 | 9,495 | 9,783 |
| „ No. 2 | 2,700 | 4,000 | 9,270 | 8,508 |
| „ No. 1 | 850 | 1,000 | 1,783 | 1,106 |
| „ 32 hanks | 700 | 900 | 909 | 883 |
| „ 42 „ | 4,000 | 4,500 | 3,960 | 2,222 |
| Gassed thread 60 hanks | 3,400 | 2,000 | 1,222 | 1,037 |
| „ „ 80 „ | 2,300 | 2,000 | 2,053 | 1,344 |
| „ „ 100 „ | 700 | 800 | 1,654 | 1,432 |

TABLE SHOWING THE AMOUNT OF JAPANESE COTTON THREAD SOLD BY
THE TOKYO MENSISHO KUMIAI.

| | 1894 | 1893 | 1892 | 1891 |
|---|--------|--------|--------|--------|
| Large thread (Below ¹² hank) . . . | 58,912 | 38,940 | 47,394 | 33,605 |
| Between 20 and 24 hanks | 54,953 | 41,832 | 35,034 | 24,017 |
| No. 2 (^{Below} _{hanks} 22) | 22,653 | 19,955 | 10,849 | 8,140 |

According to the foregoing two tables, the demand for the smaller kinds of thread is gradually increasing. Again, it will be seen that the amount of home thread sold is increasing year by year, and the larger kinds of foreign thread have been entirely dis-

placed. This fact agrees with what has been said before, that the larger kinds of thread are going to be gradually replaced by thread of home production. But it is not so with the smaller kinds, as their production is yet very limited.

IV. THE CONDITION OF JAPANESE SPUN THREAD.

THE NUMBER OF SPINDLES AT WORK SINCE 1890 IS AS FOLLOWS

| Year. | Perpendicular pins. | Oblique pins. | Total. |
|-------|------------------------------|---------------|---------|
| 1890 | 141,921 | 111,545 | 253,466 |
| 1891 | 213,729 | 103,366 | 317,095 |
| 1892 | 239,014 | 99,294 | 338,308 |
| 1893 | 269,669 | 70,588 | 340,255 |
| 1894 | 409,404 | 66,588 | 475,992 |
| 1895 | (First half period.) 489,202 | 42,555 | 531,757 |

According to the examination made in December, 1895, the number of spindles is over 632,130, and the spindles under construction, or planned, are over 352,427, which when added

together make a sum of 984,557. Moreover, as people are still planning new enterprises the number of spindles will exceed 1,000,000 before the close of this year.

THE AMOUNT OF COTTON THREAD MANUFACTURED BY THE FOREGOING NUMBER OF SPINDLES IS AS FOLLOWS.

| | 1895 | 1894 | 1893 | 1892 |
|--|-------------|-------------|-------------|-------------|
| | <i>kin.</i> | <i>kin.</i> | <i>kin.</i> | <i>kin.</i> |
| Amount of cotton thread manufactured in the country. | | 92,285,550 | 67,527,345 | 66,761,931 |
| Amount of cotton thread imported from foreign countries. | 12,356,688 | 15,942,797 | 19,405,152 | 24,308,491 |

By comparing the foreign and home supplies and considering the whole as regards the amount of consumption, it may be said that the home production will supply eight tenths, and the foreign production two tenths of the whole consumption. The comparison of the amount alone may not be proper, as the

foreign thread is mainly of the smaller kinds, but the comparison is made only to show the general proportion.

V. LARGE AND SMALL KINDS OF JAPANESE COTTON THREAD.

According to the report of the Cotton Spinning Association of 1894, the Ja-

panese spun thread was of the kinds between 3 and 70 hanks and thread above 70 hanks had not yet been manufactured. But as there was a factory which had made arrangements to manufacture smaller kinds of thread, as well as gassed thread, in 1895, there has been more or less production of smaller

kinds, but it has probably been very limited. Moreover, of the kinds between 3 and 70 hanks, the larger part was under 20 hanks, and thread above 20 hanks was produced in very small quantities. The following is the average number of the hanks manufactured by each spinning factory.

| | 1890 | 1891 | 1892 | 1893 | 1894 | 1895 <small>(1st. half period.)</small> |
|--------------------------------|---------------------|------|------|------|------|--|
| Average number of the hanks | Perpendicular pins. | | | | | |
| | | 16½ | 16½ | 17¼ | 18 | 18 |
| | Oblique pins. | | | | | |
| | 14½ | 14½ | 14½ | 14¼ | 16 | 16½ |

It will be found from the above table that the production of the smaller kinds of thread is increasing year after year.

VI. HOW MANY SPINDLES WILL BE NECESSARY TO SUPPLY THE PRESENT DEMAND?

This is a difficult problem. Some say that 600,000 spindles will be sufficient to meet the present demand. If the present number (530,000) of spindles can supply little more than eight tenths of the home consumption, about 100,000 more spindles may not be sufficient to supply the whole consumption. Now, as the cotton thread imported is mostly of the smaller kinds, it will require a comparatively large number of spindles to produce such thread. Moreover, as the export of cotton cloth and thread to Korea and other Eastern

countries has an inclination to increase, it is difficult to know the number of spindles which will be sufficient to supply the increasing demand, but about 600,000 or 700,000 spindles will be sufficient to supply the home demand. Indeed, the actual number at the end of December 1895, and the number under construction and planned, when added together, will exceed 984,000. If all of this enormous number of spindles is set to work, there will be an excess after it has supplied the home demand, and the amount of cotton cloth or thread exported will be greatly increased.

KANEKO KENTARO.

[Mr. Kaneko is now Vice-Minister of State for Agriculture and Commerce. He studied public law in America, and performed valuable service in connection with drafting our Constitution. He was also admitted to membership in *l'Institut de Droit International* to which he reported on the legal institutions of Japan. Before he was appointed to his present position, he was the Chief Secretary of the House of Peers.]

THE WAR INDEMNITY AND THE MONEY MARKET.

I.

Both the financial and industrial interests of Japan are at present passing through an extremely interesting, if not critical phase. It would be obviously unfair at this moment, when all the facts that may happen to influence the Government are not known to the public, to offer any serious criticism of the various financial measures proposed by the Government. The object of this article is rather to make certain suggestions which may or may not prove to have value, according as they bear upon the actual situation.

The first point is to get a clear idea of the various advantages and disadvantages of the financial position of the Government. Among the former is, of course, a large sum of money, lying in London to the credit of the Japanese Government,—a sum derived from the payment of the first installment of the War Indemnity and from the pecuniary equivalent of the retrocession of the Liaotung Peninsula. Very soon, too, another installment will be due and will no doubt be punctually paid. The present balance, if turned into silver at the present rate of exchange, would amount to something over 110,000,000 *yen*; together with the next installment, this balance would swell to about 190,000,000 *yen* in round numbers. Furthermore

small installments of the Indemnity will fall due from time to time, all of which will tend to contribute financial strength to the Government.

On the other hand it must be remembered that there are many unavoidable items on the debit side. These are derived mainly from three sources: first, the extraordinary expenses arising directly from the War; second, the unexpected increase of expenditure arising from the difficulty of subjugating and administering Formosa, an item that will be a serious drain for some years, at least five or six, on the resources of the country; third, the heavy increase of expenditure in consequence of enlarging the military strength of the country,—the purchase of foreign ships, the increase of fighting forces, etc. These comprise the chief items on the debit side, though there are others that might be mentioned.

The Government, at the present moment, has not adopted any definite policy with regards to the disposition of the Indemnity. The real question is whether the immediate and rapid increase of expenditure is to be met mainly from the increase of loans and taxation, or whether the Government will draw on its balance in London, either in gold or silver, to make good the whole or part of the deficit

which now exists and probably will continue to exist for some time in the Budget. This is not merely an academic question or even a financial one: it is a point that touches the most vital industrial interests of Japan. For it requires no great insight to show that if the Government should as a borrower enter a money market already sensitive to the great demands of capital and withdraw for not immediately productive purposes a large amount of money, the industrial interests of the country might seriously suffer. Japan, in an economic sense, is still a "young" country. She has many unlooked-for resources. In industrial development she resembles far more the United States and Russia, countries whose sources of wealth are not yet exploited, than England or France, countries whose internal industrial powers are fairly developed.

Now it is a well-known economic principle that the withdrawal of capital for public loans has very different effects in different countries. In what may be called economically "old" countries, in which there is at all times abundance of floating capital and a low rate of interest, a heavy demand for capital in the loan market has scarcely any effect on the industry of a country. There is in all countries rich in capital, for example, England, France, and Holland, a large amount of floating capital, that is, capital seeking investment but not yet fixed in any industry. A demand for a public loan is looked upon almost as a boon by a large class of investors. The vacuum

thus created is quickly filled either out of current savings or by the withdrawal of capital invested in foreign countries. But in countries economically "young," a heavy demand for capital in the public loan market may have great effect on industrial enterprise. Particularly the withdrawal of large sums in the shape of a demand for a relatively unproductive purpose like a Government loan is likely to lead to disastrous results.

This reference to familiar economic principles would be entirely beside the mark, were it not for their important bearing upon the present financial conditions of Japan. During the period of the War, the Government resolved to draw upon the domestic money market for all its loans. The result proved the wisdom of this method, and Japan showed she could carry on a war without depending on foreign aid. Fortunately, too, throughout the war period commerce and industry, for the most part, continued to run in their accustomed grooves. At least they suffered no serious dislocation and with the help of the enlightened and consistent aid of the Nippon Ginko, and with a general public opinion that financial assistance must be loyally given under all possible circumstances, the money market in Japan felt nothing more than a slight strain.

But since the conclusion of peace, many circumstances in Japan have combined to render the situation entirely different. Just before the War broke out, the money market was abundantly supplied with loanable capital in the then

existing state of industry. All the normal conditions of activity prevailed. But during the last ten months Japan has undergone an extraordinary transformation. All the enterprising elements of the country have been loosened. In every direction where success has seemed to be possible, capital has turned, and a large number of companies have been formed to establish railways, cotton mills, new shipping lines, etc. Not only have entirely new enterprises been started, but old ones in a great number of cases have been enlarged to meet the expected demands of trade. Japan has rightly judged that today, if ever, is her opportunity for a great industrial extension, and that if she does not take advantage of it now, she may never have a similar opportunity again. It is foolish to criticise the present desire for commercial expansion in Japan. It is the legitimate result of her victory, and while criticism may be useful to bring to light any purely speculative ventures, to criticise the movement itself is to throw obstacles in the path of Japan's greatest bid for success in the future. If in the next few years the industrial start now made can be solidly successful, nothing can stop Japan from becoming a great industrial power in the world.

The bearing of these points upon the action of the Government in the loan market requires but little explanation. It needs no demonstration to prove that there is no super-abundance of capital to spare in Japan. On the contrary the elasticity of the loan market has been

stretched to the utmost by the many fresh demands upon it. An increased withdrawal of loanable capital must be harmful and may even lead to deplorable consequences, while every additional supply of capital must be of the greatest utility to those engaged in new enterprises. That the Nippon Ginko has given and will continue to give the utmost aid is, of course, probable, but even its powers must have a limit.

If the argument so far be correct, it is not difficult to determine what course is open to the Government for the benefit of Japanese industry and commerce. Rather to draw upon its reserves in England and to employ such portions of the Indemnity as are necessary in fostering the productivity of Japanese enterprise in various directions is obviously the better course. The balance now due her is practically dead and must remain so as long as it does not in some way enter Japan. In the mean time Japan is paying a heavy interest on her public obligations; and industrial development is hindered by the high rate of interest prevailing in the country. Just as it is wise for a country poor in capital to borrow from a country rich in capital until the former has accumulated a certain surplus, when it becomes much easier to repay the loan, so will it be of advantage now for Japan to use any requisite portion of the Indemnity at home, rather than to swell the surplus capital of England. In Japan a rate of 5 per cent. on the most approved public securities is the lowest rate the Govern-

ment can secure while $2\frac{1}{2}$ per cent. consols in England are much above par. Under these circumstances, particularly at the present juncture, is it wise to refrain from using liberally some of the means the Government has at its disposal, and to swell a dead balance in a foreign country?

II.

I have purposely omitted all reference so far to the great monetary question of the day,—the battle of the standards. Very few people of the commercial classes in Japan doubt that her recent successes in the fields of industry are in a great measure due to the prevalence of the silver standard. To this and to its so-called depreciation, which is in fact according to the almost unanimous belief of modern economic students a disguised appreciation of the gold standard, Japan must ascribe in a great measure not only her steady industrial progress but her escape from the crises and depressions that have so burdened the countries of the West. It is confessed, almost without a dissenting voice, that every enterprise recently started in this country—every enterprise that in any way depends upon foreign competition or foreign markets—owes its success to the existence of a low rate of exchange. Western nations are becoming keenly alive to this fact, and it will not require many years before a radical change is made. In a Congress of the European Bimetallic Leagues held in Paris last December, a Congress that was welcomed by the President of the French Republic and was

extraordinarily enthusiastic concerning the prospects of international bimetalism, M. Edmund Thery used the following words :

“I have studied the economic and financial organization of the nations in modern Europe, and I have convinced myself that if there still exist between them certain private local interests which separate them, there exists also an enormous mass of common interests, however intangible; and that these interests, which we may call the general interests of Europe, are threatened by the expansion of the Far East, by the agricultural and industrial evolution of that immense yellow continent whose encroachment upon Western production has already so profoundly modified the economic conditions in which we live.

“The gigantic strides of that mysterious enemy are so alarming that all impartial and clear-sighted minds have undertaken the difficult task of studying the primary causes of the evil and forecasting the consequences to our old European civilisation. You all belong to that class of sincere observers, who find a lesson in every fact, and who never accept the principles of a theory until they are confirmed by practical experience. I am sure, therefore, that I am interpreting each individual wish, and expressing an idea common to all present, when I drink to the Economic Union of Europe against the Asiatic Peril.”
(Loud and prolonged cheering.)

These remarks show the drift of European thought. America need not

be mentioned in this instance as her sentiments about silver are too well-known to need explanation. It is therefore almost within the bounds of certainty that bimetallism will be an accomplished fact in a few years. America and all the countries of Europe except England are now ready for it, and public opinion in England herself is undergoing a rapid change. Not only the economic theorists in England but many of the well-known business men connected with large industries are all in favour of a return to the double standard, in order to meet Eastern competition.

When this change from the present double monometallic standards to a real bimetallic standard is accomplished, all the advantages that Japan now draws from the appreciation of gold will disappear. An European manufacturer once stated in my presence that a rise of 6 d. in exchange would enable him to compete in a certain line of goods, which Japanese manufacturers now were able to sell lower than he could possibly produce them for. How much more then will European and American manufacturers successfully compete with those of Japan, when the Japanese *yen* rises to 4 shillings, as is likely within a reasonable number of years. Is it anything more than common prudence that the producers of this country should look out for this emergency and be ready to meet it? And is it not evident that Japan's opportunity for making a good industrial start is now or never? Should exchange rise to a point where the *yen* exchanges

for 4 shillings, Japanese manufacturers can hold their own provided they have a solid basis and have their business connections well established. But their chance as a young industrial power will no longer exist. An industry just starting into life needs far different treatment from an industry whose capital and business connections are well organized; and for this reason, Japan ought not to delay in organizing her industries.

The question of the standards also throws light upon the use of the Indemnity. It is hardly within the bounds of possibility that silver exchange can decline much from its present rate. But if it rises, as is more than likely in the next few years, every advance will be a loss to Japan so long as she retains her Indemnity, or a large share of it, in the form of gold. She will lose doubly. Her industries will suffer from the appreciation of silver and her Indemnity will suffer from the depreciation of gold, while on the contrary she can hardly lose at all by having on hand a considerable stock of silver.

It is easy to see why gold deposits in London have a certain fascination for Japan at the present moment. There is at present a craze for gold among all the Governments of Europe, and the Japanese Government can scarcely be blamed for succumbing to what in the opinion of the best financial writers is a temporary craze and a delusion. But Japan has had sufficient proof of the benefits of the silver standard to be free from the scramble for gold and her economic

position to-day arouses surprise and fear in the countries of the West. With this living proof before her, does she need to dread turning at least a considerable portion of her Indemnity into silver and using it for the development of home industries and commerce. If she succumbs to the mania for gold at the present moment when her entire economic progress is a demonstration of the blessings of silver she will have forgotten the lessons of experience precisely at the moment when they are most apparent and of the greatest utility to her.

If European nations are beginning to feel the effect of Eastern competition and propose to hold it in check by adopting the double standard, Japan can with prudence adopt measures of safety in time. Her Indemnity turned into silver in suitable amounts to meet various contingencies and to keep capitalists supplied with capital on easy terms would be the strongest safeguard of her present activity and of her future success.

Should the indemnity not suffice for all the purposes the Government may have in view, it is a fair question whether an European gold loan at a low rate of interest would not be an economic measure of greater wisdom than the continuation of high rates of interest in Japan. A large foreign loan would certainly be unwise for this country under the present circumstances, but a loan so limited that it could never tax the resources of the nation might be of great benefit at the present moment when the existence of peace would enable the Government to borrow at the very lowest rate of interest now prevailing in Europe. Can there be any doubt that if European nations hope to hold in check the development of the East, as was stated in the Bimetallic Congress, Japan ought to be on her guard and entrench herself industrially with such powerful measures that no combination can dislodge her.

GARRETT DROPPERS.

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INDO-GERMANIC ELEMENTS IN THE JAPANESE LANGUAGE.

I. INTRODUCTION.

The years 1894 and 1895 will ever be memorable in the annals of Japan. During these years she has drawn to herself the attention of the whole world. As a result of the war, the people of

foreign countries have begun to learn about Japan and her people. But we must remind them of the easily forgotten fact, that in order to know what Japan is, what manner of men her people are, they must first of all learn the Japanese

language and its literature. "Willst du in des Heiligtum eines Volkes dringen, so lerne dessen Sprache."

As the first step in facilitating the study of the Japanese language, I wish to indicate the Indo-Germanic elements which have come to be embodied in it. These have been introduced in connection with the propagation of Buddhism, Christianity and European civilisation over our fatherland.

The Japanese original of this essay appeared in the *Shinri* (No. 62, March 1, 1895), a monthly magazine of scientific theology and philosophy, under the title of "The European Elements in the Japanese Vocabulary," and was noticed in the *New York Nation*. Having found an opportunity for its republication, I have entirely recast it and have added a list of the Sanskrit expressions of the Buddhist terms most popularly known and most popularly used—for the reason that the Sanskrit language constitutes one of the branches of the Indo-Germanic family of languages—and a list of the Christian terms introduced by the Spanish and the Portuguese missionaries, during the sixteenth century, for which I am indebted to an essay of Professor K. Tsuboi, entitled "The Christian Terms found in Ancient Writings" (see, "The Magazine for the Science of History," Vol. VI, Nos. 1 & 3) with a criticism on his method of etymology. I shall certainly be much gratified to receive suggestions from any readers of this essay and I shall hope to avail myself of them in the

further prosecution of my investigation of this subject.

II. HOW DOES A LANGUAGE BECOME MIXED WITH OTHER LANGUAGES.

It would sound strange to speak of a mixed language, indeed the possibility of the existence of a mixed language has been denied by such scholars as Professor Max Müller (*The Science of Language*, vol. 1. p. 81 ff.), but it is an indisputable fact that almost all the languages of the world have exhibited a tendency to intermingle with the languages of adjacent countries, though this tendency has manifested itself in differing degrees. Even those languages which seem to be, or are perhaps entirely, void of any foreign elements will, in the course of time, almost certainly yield to this tendency.

The principal and most common causes of intermixture are the intercourse with other nations or tribes, and the subjugation of one nation or tribe by another. One nation is prone to adopt from another expressions which are not contained in its own language, and in turn it bestows expressions of its own to supply the deficiencies of the rival tongue. For example, the names of animals, plants and utensils, etc. are very often transferred in this way.

When one nation excels another in science, art, etc., the less advanced nation often adopts the technical terms of its teacher, sometimes translates them into its own language, while sacerdotal terms

are introduced with the religion to which they belong.

While in the above mentioned cases the foreign elements are chiefly limited to the enrichment of vocabularies, the aspect becomes quite different when military conquests take place or when the influence of foreign settlers becomes paramount. In the former case, the native language is sometimes entirely absorbed by the speech of the conquerors, or a commingling of the two languages takes place, both as regards the grammar and the vocabulary.

Of course, no language can have been originally a mixed language, but it gradually becomes mingled with foreign elements, as the people who speak it are brought under the influence of other nations. Consequently, we cannot speak of

any language as mixed in regard to its historical origin; but we can safely speak of a mixed language as regards its actual state. Professor Max Müller is to be understood, I think, only in the former sense. Considering a language in the latter sense, we may say "there are few unmixed languages in the world, as there are few unmixed races" (Professor Whitney: *Life and Growth of Languages*, p. 9, Sixth Edition, London, 1889).

(To be continued.)

FUJITA SUTEMATSU.

[The author studied the Biblical Criticism and the Classical and Semitic languages in the Protestant Theological Academy, Tokyo, and the Sanskrit language in the Imperial University, Tokyo. He is now devoting himself chiefly to the study of the Science of Language. In 1894, he presented to the late Minister of Education Viscount K. Inouye, at his special request, an essay on "the Aino word 'Kuru' (in compounds 'guru') meaning man" which attempted to disprove its seeming relation to other Asiatic and European languages. Now, Mr. Fujita is a translator of modern languages for the Nippon Life Assurance Company of Osaka, and also of the *Osaka Asahi Shimbun*.]

MISCELLANEOUS.

SAKURAI-NO-EKI.

(*The Parting of Masashigé and His Son*).

Translated by Y. TAN.

DRAMATIS PERSONÆ.

| | |
|---------------------------------------|--------------------------------------|
| KUSUNOKI MASASHIGÉ. | |
| KUSUNOKI MASATSURA, Son of Masashigé. | |
| WADA MASATÔ | } <i>Old Ministers of Masatsura.</i> |
| ONCHI SAKON | |
| YAO AKIYUKI. | |
| KUSUNOKI MASAZUMI. | |
| KITATSUJI GENBA. | } <i>Retainers of Masashigé.</i> |
| KIZAWA HEIJI. | |
| USUI KOTÔDA. | |
| MATSUHARA GORÔ. | |
| YUZAWA ROKURÔ. | |

SCENE—*A camp pitched near the town of Sakurai; five retainers of Masashigé are sitting on camp-stools.*

Gorô. A presentiment of an impending calamity now rises in my mind. Our lord hath oft been heard to say that ere long he should die in battle for his country.

Rokurô. O God! With sincere grief I fear the battle we are about to fight may see his death. This terrible

apprehension which fills my mind makes me quiver in every nerve.

Heiji. Alas! is not this our fear the fore-runner of a sad reality?

All. May a gracious Heaven forbid!

(*Noise without. Enter a Soldier in haste.*)

Soldier. Please ye, knights.

Kotôda. Why, what's the matter, thou noisy fellow?

Soldier. Lord Masatsura, according to his highness' command, has just arrived with his retainers.

Genba. Hath the young lord come?

[*Exit the Soldier.*]

Well then, let us all go to receive him.

Recitative:—*Very soon comes Masatsura accompanied by his vassals. He is no less splendidly dressed than his father, with a long robe and an under-coat of mail, the plates of which are fastened together by rose-coloured thread—truly a rosy blooming youth.*

[*Enter Masatsura and his four Vassals.*]

Rokurô. Are you our young lord and his old ministers? How happy we are to see you!

Other Retainers. You must, all of you, be wearied out with the fatigue of the long day's journey.

Masatô. Last evening we were in receipt of his highness' favour commanding us to come at once. And forthwith, we set out with our young lord.

Sakon. Now, let us straightway to his lordship's presence, for, methinks, there is some meaning in all this, since we are told that Lord Nitta, our chief commander, acted in the last battle with scant discretion.

Akiyuki. And having lost the day, he made retreat to Hyôgo, and there he now awaits the arrival of the enemy, whose force, three thousand strong, already is in motion.

Masazumi. It is given out, also, that our lord intends there to meet the enemy and wipe away the stain of that defeat, fighting gallantly. Therefore, have we in such great haste left home and by forced marches journeyed hither to the presence of his highness.

Gorô. Right willingly, were it not that 'tis his highness' pleasure that no one should be admitted to his presence save his son. You must here await his lordship's leisure.

Masatô and Others. Well, as his lordship wills. Let us then rest ourselves awhile.

Rokurô. Well, then, my lord.

Masatsura. Lead me in without delay.

All. This way, my lord.

Recitative: *He enters the tent, led by his retainers.*

[*Masatsura and the five retainers go into the tent.*]

Akiyuki. What means all this? 'Tis something strange that his lordship hath thus sent an express messenger and summoned him alone to his presence. Besides, a word of his, that I remember to have heard not long ago, seems to forebode the worst—that he is now resolved never to return from the field of battle.

Masatô. Yes, his decision is surely made to sacrifice himself for his country's sake by facing fearful odds. If he should die,—the thought stabs me to the heart—ere many months shall pass, will that archtraitor, Ashikaga Takauji, rule the whole empire with a tyrant's rod.

Sakon. In-sooth, this concerns the welfare of the state.

All. (*looking sorrowfully from one to another*). The enemy is now like the morning sun, so bright, indeed, is their prospect. What a miserable world—how full of vicissitudes!

[*The five retainers go out of the tent, leaving Masashigé and Masatsura alone.*]

Masatsura (to *Masashigé*). Glad am I to find thee in good health, my father.

Masashigé. O my child; it is long since I saw thee last. It pleases me much that thou hast come so soon. Come hither and sit by my side.

Masatsura. My father, the messenger told me that as thou wouldst start for Hyōgo to put down the rebellion, thou desiredst to see me at this town of Sakurai. I have come, therefore, accompanied by Ouchi and others, with my eight hundred soldiers.

Masashigé. Good! Bravo! Young as thou art, *Masatsura*, thou hast done thy part nobly in accordance with my instructions. This conduct of thine deserves my praise. It was in the hope that I might see thee once more in my life and tell thee my will, that I sent for thee yesterday. To speak plainly, I believe the course of my days is nearly ended.

Masatsura. What!

Masashigé. Thou hast good reason to be astonished. But listen to me. Ever since I have been intrusted by his Majesty the Emperor with the welfare of the state, I have spared no pains to fulfil my duty and to restore peace. Day and night I have never been remiss in forming plans by which to put down the rebellion. Through every kind of difficulty and hardship, I have remained firm and my determination to stand by my sovereign to the last drop of my blood has never wavered. It hath been my life-long desire to set his mind at ease by subduing his enemies. All efforts in his behalf, however, have been of no avail. Three years have past since he ascended the throne the second time. And for these three years of his reign, he hath enjoyed not one day, undisturbed by war. Although I have so often de-

feated the enemy with my little band of soldiers and so many times succeeded by my stratagems in driving them away into the province of Tsukushi, yet am I now compelled to make a retreat to Hyōgo through the negligence and indiscretion of Lord Nitta. I had always flattered myself that as long as I should live, the welfare of the country would never be in danger, even though a million people should rise at once in rebellion. Numbers? What reck I? But my fate is sealed; for despite all my warnings, they are about to fight an unavailing battle, and that, too, without deliberation, without mature consideration. Far better is it for me to die fighting with desperation, and thus to show my unshaken adherence and loyalty to my sovereign than to live a life worse than death. *Masatsura* thou canst well perceive the pain which weighs me down.

(*To be continued.*)

THE RECENT WAR AND CHRISTIAN ACTIVITY.

The recent war was memorable in many respects, but among its noteworthy features, the opportunity which it afforded for the exhibition of the zeal, courage, and loyalty of the Christians was by no means the least important. Before the outbreak of the war, there had been much ignorant prejudice against the Christians and much downright misconception of their conduct and purposes. Many believed them to be uninterested in national affairs, unwilling to shed their blood or endure hardship for any cause. They were looked upon as effeminate, timid, disloyal, and even as ready to betray their native land. But their activity, their adventures, and their sacrifices in behalf of their homes and their native land have caused such prejudice and suspicion to disappear like the mist before the rising sun.

The war has furnished, through the ruling of a kind Providence, an unusual opportunity for the manifestation of the true value and power

of Christianity. It was by no means an easy thing to bid farewell to parents, wife and children and march to the bleak and barren fields of China; but the Christians, hand in hand with their comrades of other faiths, went to their post of duty, ever obedient and faithful, ready to take their place in the van, that they might win the victory for the cause of righteousness. Nay, the Christians, both officers and soldiers, were the very acme of chivalry and patriotism.

Worthy of notice, too, was the sacrifice of the Christians at home. They were ever active in their efforts to encourage and comfort the soldiers in the field. Especially conspicuous were the labours of the Christian ladies in the various hospitals. Their sympathy, their patient watchfulness and tender care did much to relieve the sufferings of the sick and wounded, and to comfort them in their loneliness. Mrs. Neesima, the widow of the late Rev. Joseph H. Neesima of the Doshisha College, and other elect ladies were among those who volunteered for service in the hospitals, and by their spirit and devotion they remind us of Florence Nightingale and Mary Livermore. Unprecedented, also, was the permission accorded the Christians to preach and to distribute Bibles and tracts in the various garrisons.

Furthermore, a commission was appointed for sending evangelists to the front as Christian workers in behalf of the soldiers. These *imonshi* (delegates to visit and encourage) carried their work to the most distant parts of the occupied territory and they did much to stimulate the patriotism of the soldiers and to inspire in them the hope of eternal life and peace. They were cordially received and their addresses were highly appreciated, as was to be expected, since the commission was able to send such men as the Rev. Messrs. Y. Honda (Methodist), T. Miyagawa (Congregationalist), R. Hosokawa (Presbyterian), and others of similar character and experience.

No sooner had the Chinese laid down their arms than the Japanese Christians revived the plan for promoting education in Korea. This

plan has already made good progress. It must not be forgotten that a similar plan had been for a time contemplated by non-Christian educationists, but had been abandoned. The Christians, however, were indefatigable in their efforts to awaken an interest in this project and also in collecting subscriptions for the Foreign Educational Society. A sufficient sum has already been secured to warrant the commencement of earnest work in laying the true foundations for Korean independence through the mental and spiritual reformation of the people. This work is now being zealously carried forward by a graduate of Doshisha College, assisted by a number of devoted and self-sacrificing labourers. This society is the first to be formed in Japan for the sake of promoting the enlightenment of a foreign nation.

The Christians are, also, firm and thorough-going defenders of purity, both in the home and in society. The brutal and mercenary men who contemplated the establishment of licensed houses of prostitution in the new territory of Formosa were met by the determined opposition of the Christians. Hundreds of the best-known and most influential Christians—ministers, editors, and others—met to consider the most efficient means of thwarting this vile scheme. This meeting was followed by a great public demonstration at the lecture hall called *Kinkikwan*, where many eloquent and enthusiastic speakers were unsparing in their efforts to defend the cause of purity and righteousness, but it is too early to speak of the effect of this movement.

In view of the services of the Christians in the late war, who henceforth can question their patriotism? Who, that hears of the labours of their sons and their daughters in behalf of their suffering countrymen, can charge them with a lack of sympathy? Who, that has seen their activity since the war, can call them slow and timid in matters of social reform? Nay, on the contrary, who can fail to give credit where it is due, and to acknowledge with heartiness their patriotism, sympathy, and zeal?

TAKASUGI YEIJIRO.

NAGASAKI, A RIFT IN THE CLOUD.

Nagasaki, the beautiful seaport on the western coast of Kiushu, has witnessed many important matters which have been of great benefit to the country. For a period of 300 years, when Japan was otherwise closed to the whole world, Nagasaki, like the air tube which furnishes air to the diver far down in the deep, was the sole opening through which knowledge of the outside world found its way into the country. The first foreigners to discover this harbour were a few stranded Portuguese in the first year of *Genki* (1570). They were quick to avail themselves of this discovery and the port was soon afterward formally opened to receive them. They were permitted to settle upon the island of Deshima which had been made for this purpose. Seven years later when the Portuguese were expelled from the country, the Consulate of Holland, which had been previously established at Hirato, was removed to Nagasaki. Subsequently the place was settled by the Dutch and the Chinese also, who were regarded by the Japanese people as interesting specimens of the human race.

In the days of Napoleon's ascendancy, the Dutch Consulate at this port was the only place in the world where the flag of that country remained untouched. This accounts for the many kind services which Holland rendered this country during the perplexing days preceeding the Restoration. The influence of the Chinese extended even to the privacy of our kitchens and their blood mingled freely with that of the Japanese. However, this influence was chiefly social and was felt comparatively little in intellectual matters. It is true that considerable contributions in the form of the Chinese Classics, Buddhistic doctrine, athletics and painting were made, but they did little more than to add to the stock we already had in hand. But the contributions which the Dutch people made were entirely different in kind from anything the country had ever received before. At the head of the list was surgery, Dr. Siebolt being the very first bearer of the knowledge of this science. After his arrival,

physicians of great note, such as Totsuka, Ito, Takeuchi, and many others who excelled in other branches of learning as well as in surgery, were nurtured here. Not only was Nagasaki the birth place of Western surgery, but it was there also that a knowledge of gunnery was first acquired. Foreign commercial transactions took their rise here in the person of an insignificant woman whose name was Ōura Kei.

Thus Nagasaki was in many ways the birth-place of the modern civilization of Japan. But the greatest service she rendered the country was through the inspiration which she gave to the Restoration of 1868. There were at that time two parties each contending for the supremacy. The one was the conservative party with its stronghold in Kyoto and the other was the progressive party which arose in Nagasaki and exerted great influence. It was on the wharf at Nagasaki that Ito and Inouye were convinced of the folly of the anti-foreign movement. It was there that Okuma, Goto, Iwasaki and Mutsu became acquainted with the great forces of the world. It was in Nagasaki that Okuma, the best of our foreign ministers, first divined the secret of national intercourse. Hashimoto, the ablest of our physicians, first learned the elements of physiology and pathology here. It was at Nagasaki that Iwasaki, the cleverest of our merchants, had his eyes opened to the advantage of maritime commerce. The arts of painting, building, photography and cooking, all were originally brought into the country through Nagasaki. Although the medium through which such great blessings were brought into the country, Nagasaki has fared ill since the Restoration. Her services have been forgotten and she has been left to shift for herself. But what her ungrateful people have not given her, she will in all probability gain through the political and social development of the country. Facing Shanghai and pointing toward Formosa, her hands will soon be full with the large share which will fall to her in the transaction resulting from our new relations with the South and West.

SACHI.

KWAN-ON.

Kwan-on is the goddess of mercy widely worshipped by the Buddhists of Japan. This goddess is also called Kwan-ze-on, that is, one who understands the tongues of the world, and she is believed to listen to the humblest prayers of mankind. Many artists have sought to embody

in images, or paintings, of Kwan-on their ideal of female beauty. Among these must be counted our artist, Kubota Beisen, and we take pleasure in reproducing, for the benefit of our readers, his recent representation of Kwan-on, as the frontispiece of this number of THE FAR EAST.

CORRESPONDENCE.

SCHRIFTLEITUNG DES FAR EAST.

In der Ueberzeugung, dass der jetzt so stark ausgeprägte Gegensatz zwischen Westen und äusserstem Osten eben so an Schärfe verlieren wird wie einstens am Ende der Kreuzzüge der zwischen Westen und Levante durch die umfassendere wechselseitige Kenntniss von einander, halte ich Ihr Unternehmen für epochemachend und erwarte, obwohl mit wenigen Ihrer jetzigen Ansichten übereinstimmend, eine lange Lebensdauer desselben. Dies umso mehr, je vollkommener Sie den einstweilen bloß postulirten Grundsatz ausführen werden, allen wichtigen europäischen Sprachen neben der englischen Einlass zu gewähren. Vielen Ihrer eigenen Mitarbeiter, wie meinem alten Bekannten von Bonn und Halle, dem grübelnden Feuerkopfe Nitobe, fällt es ja leicht, in zwei fremden Sprachen zu schreiben. Man darf hierbei gespannt darauf sein, ob Sie das Beispiel etwa der flämisch-französischen Zeitungen Brüssels, des portugiesisch-englischen "Commercio" in dem eben so viel genannten Delagoa und der bulgarisch-deutschen Regierungs-Zeitung von Sophia befolgen werden, welche Blätter sämtlich einfach denselben Aufsatz zweimal wiedergeben, oder ob Sie, was wohl mehr Erfolg verspricht, dem Vorgang etwa der Zeitschrift der deutschen Morgenländischen Gesellschaft sich anschliessen werden, die alle Aufsätze bloß einmal, in der jedesmaligen Zunge, bringt. In jedem Falle aber bürgt der weite Blick, mit dem Sie an Ihre grosse Aufgabe gingen, dafür,

dass Sie auch dem Sprachenpunkt in fruchtbarer Weise zu behandeln verstehen werden.

Dr. Albrecht Wirth.

Imperial Hotel, Tokyo,
den 4. März 1896.

OUR JOURNALS IN FOREIGN LANGUAGES.

To the Editor of THE FAR EAST.

In the short space of twenty eight years, our journals have advanced from infancy to manhood. But in spite of the prosperity of these journals, we have never seen success in the case of any Japanese journal published in a foreign language, unless it be a few intended for the promotion of language studies. This has caused us much surprise. No one can today deny the importance of promoting an intelligent appreciation of this country on the part of foreigners; but hitherto the great difference between the literature of the East and that of the West has interposed a serious difficulty. The greater the difficulty, however, the more are we impelled to exert ourselves to overcome it; this feeling is strengthened by the fact that there are ten times as many Japanese who understand foreign languages as there are foreigners who understand Japanese.

Accordingly we are much pleased to hear the announcement that the enterprising editors of THE NATION'S FRIEND are about to issue each month an English edition to be called THE

FAR EAST. It will certainly relieve our disappointment at the recent reduction of the English part in the *Sun* published by the Hakubun-kwan.

The *Sun*, popular as it is, could not after the first year continue its English department in the original form. Hence we naturally infer that the failure of those little periodicals such as the *Student*, the *Independent*, the *Spectator*,

and the like, may have not been unreasonable.

The managers of THE FAR EAST having taken note of the ill-success of those unfortunate enterprises, will, we may assume, conduct its affairs with such prudence as to win ultimate success, provided that they are not misled by the Latin proverb. "Via trita, Via tuta."

S. H.

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO MARCH 12TH.)

KOREAN AFFAIRS.

The state of affairs in Korea goes from bad to worse. On the 11th ult., there was a fresh disturbance far more serious than any which had occurred before. Early in the morning of that day, the King and the Heir-apparent were secretly taken from the Palace and received into the Russian Legation, within the precincts of which a new Cabinet was formed with Boku-tei-yo as its nominal head, but which is in fact controlled by Li-han-shin whose sympathies with Russia are well-known. The members of the former Cabinet were accused of high treason and several of them, including Kin-ko-shu, the Premier and leader of the Progressive party, were immediately arrested and cruelly put to death. Previous to this occurrence, an insurrection took place in those districts where the influence of the pro-Russian faction prevailed, and, since the troops at the command of the Government had been dispatched to suppress this rising, the overthrow of the Kin Cabinet was accomplished without resistance. The telegraph lines between Seoul and Fusan had also been cut by the same agency, so that it was not until three days after the event that a report of it reached Tokyo. That the above mentioned insurrection was instigated by the schemers of the *coup d'état* to

facilitate the carrying out of their plan is made clear by the fact, that they have been called "righteous soldiers" by the new Government. The arrival of more than one hundred Russian marines at the capital on the day before this surprising occurrence, together with the readiness shown by the Russian minister to receive the King into the Legation, where he still remains with the whole Cabinet, naturally aroused the suspicion that the Russians had taken part in the *coup d'état*. But the Russian government is said to have officially informed the Japanese Government that it possessed no previous knowledge of the event, and that its representative at Seoul simply gave asylum to the King whose person was supposed to be in danger. We would gladly believe the first half of this statement, though we must decline to admit the alleged design of the Kin Cabinet against the King. The true account seems to be this: that the plot to curtail the reform measures instituted at the suggestion of the Japanese Government, and to undermine the Japanese influence, which had been contemplated by the late Queen and in which she was supported by the Russians, was counteracted by the Tai-won-kun's entry into the Palace on the 8th of October last, but was, after the abortive attempt on November 28th, carried out by her

partisans with apparent success in the last *coup*. At all events, the pro-Japanese party has been swept away, by imprisonment, execution and assassination, only a few of the more fortunate having been able to escape from the country. The lives of Japanese residents, also, are in danger. The number of those who have been murdered by native mobs is already above twenty. Nor is it only the Japanese who suffer from the result of the disturbance. The Government in the Russian Legation seems to be unable to exercise even a moderate degree of authority over the people, and the country is well nigh on the verge of anarchy. The magnanimity of the Russians in rendering their service to the new Cabinet is much to be admired; but what will they do to secure the independence and internal welfare of the Kingdom?

THE SUSPENSION OF THE DIET.

When the report of the latest *coup d'état* in Seoul reached Tokyo, the Government as well as the politicians of the Opposition discussed the matter with great earnestness, and on the 15th ult., questions of grave importance were presented to the Government by representatives in the Lower House. Mr. Kudo Kokan of the Constitutional Reform Party, in a speech explaining his question with reference to Korean affairs, maintained that the explanation of such an extraordinary state of things must be found in the Government's repeated mistakes in its foreign policy, from the Liaotung complication to the recent blunders in Korea, and he asked what steps the Government intended to take in the future. Mr. Takenouchi Seishi, also, took the Government to task with regard to its foreign policy, but while he was speaking from the rostrum, the Imperial Rescript, ordering the suspension of the Diet for ten days, was handed to the

President, and the House was forced to adjourn. Perhaps the Government thought the time had not arrived for discussing this subject.

THE NO-CONFIDENCE RESOLUTION.

But there was another reason which probably had still more influence with the Government in its decision to take the serious step of suspending the Diet. A resolution declaring a want of confidence in the Government had been introduced by Mr. Sassa Tomofusa, a leading member of the *Kokumin Kyokwai* and stood in the Order for that day. Now, since the Budget had passed the House, that party was in a position, in accordance with its declaration issued in December last, to take measures to compel the Cabinet to render an account of its maladministration, and hence, in the proposed resolution, especial stress was laid upon the recent Korean *coup* as one of the consequences of a mistaken foreign policy. With the Opposition proper on the side of the *Kokumin Kyokwai*, there was no doubt of the adoption of the resolution by the House, and this the Government wanted to prevent at all hazards. During the ten days of suspension, some arrangement was effected between the Government and the *Kyokwai*, and when the House met again on the 25th ult. the members of that party informed the House of their intention to withdraw the proposal. But now the Liberals, since they were sure of a majority upon their side, would not consent to the withdrawal. After a prolonged discussion the resolution was negatived by a majority of 165 against 101, the members of the *Kokumin Kyokwai* voting against the bill introduced by themselves. Their ignominious conduct was condemned and ridiculed on all hands, even by the Liberal and Government organs. We cannot refrain from sympathizing with

Messrs. Yasuba and Kashiwada, both influential members, who indignantly refused to assent to the arrangement with the Government.

THE SHIMPO-TO.

The significance of the birth of the *Shimpo-to* is treated elsewhere. The Party consists, in the main, of five sections of the old Opposition and contains 103 members of the House of Representatives, namely—51 Progressionists, 33 Constitutional Reformers, 6 Members of the *Ote-club*, 5 *Chugoku* Progressionists, 3 Financial Reformers, beside 5 hitherto independent politicians. In order to show the aims of the Party in full, we give the following extract from its manifesto:—"Our Party intends to inaugurate the system of responsible cabinets by the steady pursuit of progressive principles; to assert the national rights by remodelling the Empire's foreign policy; and to manage the national finance in such a manner as to encourage the development of popular industry and commerce,—in short, to attain the reality of constitutional government, thus completing the grand work of the Restoration, enhancing the dignity of the Imperial Court, and promoting the rights and welfare of people."

THE CORONATION OF THE CZAR AND THE STATESMEN OF THE EAST.

Perhaps because the current of politics at home has taken a turn favourable to the present Cabinet, and the foreign relations of the country have become more complicated in view of the recent outbreak in Seoul, Marquis Ito has decided not to go to Russia. At the Coronation of the Czar, the Japanese Government is to be represented by Marshal Marquis Yamagata, who was only prevented by sickness from embarking with Prince Fushimi, the representative of the Imperial Household, on

the 8th inst. It is said that he has an important mission aside from that of assisting at the ceremony. China will send Li Hung Chang as her special envoy for the occasion. Who knows but that the course of affairs in the Far East may be influenced by this meeting of diplomats at the Russian capital?

THE ALLEGED RUSSO-CHINESE TREATY.

In a recent number of the *North China Daily News* there is published a copy of what purports to be the text of the Russo-Chinese secret treaty. According to the document, the two countries concluded an alliance of offence and defence, which amounts to placing China under the control of Russia. Moreover, the whole of Manchuria is practically surrendered to Russia as the reward of her friendly acts. Altogether, the provisions of the alleged treaty are too naïve. That such a treaty has already been concluded is a little doubtful. But as an Eastern proverb says, "where there is seen smoke, there is fire," this may point to the present tendency of affairs in the Far East.

THE NEW ISSUE OF WAR BONDS.

The new issue of war bonds to the extent of thirty five million *yen* was announced on the 4th inst. The war expenditure up to the end of the present fiscal year, including that for subjugating Formosa, is to be met by this loan, in addition to the appropriation of the Chinese indemnity. Twenty five millions of the new bonds are to be handed to the Nippon Ginko, in partial payment of the Government's debt to the bank, and ten millions are to be raised by public subscription. The rate of interest is fixed at 5 per cent. and the minimum selling price of the bonds will be 100 *yen*, viz., their face value.

THE INCREASE OF TAXATION.

According to the estimates of the Government, the increase of yearly revenue resulting from the proposed new taxation will be as follows :

| | Yen. |
|------------------------------|-------------------|
| Census registration tax | 6,808,449 |
| Business tax..... | 7,551,377 |
| Saké tax | 9,284,544 |
| Profit of tobacco monopoly | 10,316,379 |
| TOTAL | 33,960,749 |

These figures are for the 31st fiscal year and onward. On the other hand, certain old taxes are to be abolished or abated to the amount of *yen* 7,556,397. There is little doubt that the new taxation measures will pass both Houses of the Diet.

THE NIPPON YUSEN KWAISHA'S
NEW ENTERPRISE.

Among the recent enterprises in this country which may be regarded as signs of national expansion, the opening of the European service by the Nippon Yusen Kwaisha (Japan Mail Steamship Company) is worthy of note. The Tosa Maru which will sail from Yokohama on the 15th inst. is the first steamer to undertake the voyage. The line will be run regularly once a month.

THE PRODUCTION OF RICE.

As nearly all our population is supported by rice, the following statistics (for which we are indebted to Mr. Kuré Bunsō) may be of interest.

| Land (in acres) appropriated for rice production. | Amount of rice produced (in bushels). |
|---|---------------------------------------|
| 1890....6,869,494 | 215,189,045 |
| 1891....6,892,824 | 190,617,740 |
| 1892....6,887,755 | 206,892,220 |
| 1893....6,923,697 | 185,998,315 |
| 1894....6,827,612 | 209,318,510 |
| 1895....7,147,235 | 199,393,145 |

ADMIRAL KABAYAMA.

Admiral Count Kabayama, the Governor-General of Formosa, returned to Tokyo on the 2nd inst. The hero of

the naval battle of the Yalu went to Formosa immediately after the conclusion of peace and engaged in subjugating the island. As may be imagined, he was most heartily welcomed by the public in the capital. It was said that he intended to resign his present position, but he will not do so, at any rate not until the course of the future administration of the new territory is definitely decided upon.

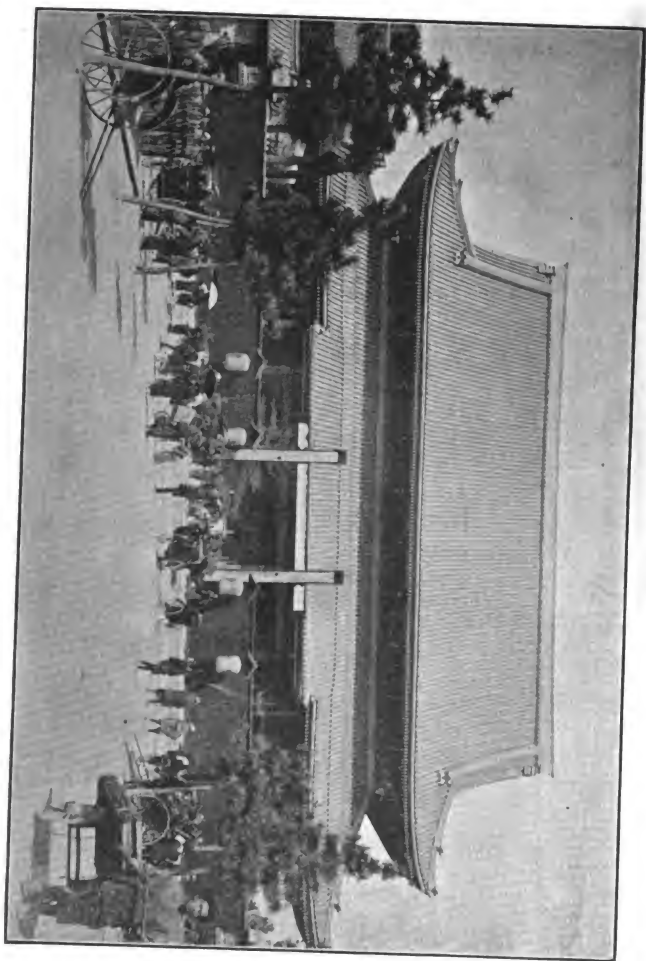
LI SHUN SEL.

Li Shun Sei, a wealthy native of Formosa, who rendered valuable service to the Government during the time of commotion of the island, and who was in recognition of that service decorated with the Sixth Order of the Rising Sun, came to Tokyo with Admiral Kabayama. He has recently cut his queue and dressed himself in European clothes. He is collecting materials for a book which he intends to publish after his return home, with the object of showing to the people of Formosa the advantage of the Japanese rule, while several lads of his family will stay in the capital to study Japanese.

"AGITATED JAPAN"

This is a *résumé* of Mr. Shimada Saburo's celebrated book "Kaikoku Shimatsu" (The Opening of the Country, Beginning and End) written in English by Mr. H. Satō and revised by Dr. W. E. Griffis, the well-known author of the "Mikado's Empire." The work consists of the life of Li Kamon-no-kami who negotiated the first treaty with the Foreign Powers in defiance of the anti-foreign agitation and the Imperial disapproval. Foreign readers may have access, through Mr. Satō's translation, to the results of Mr. Shimada's elaborate researches.

* Published by the Dai Nippon Tosho Kabushiki-kaisha, Tokyo. Price one *yen*.



HIGASHI HONGANJI.

THE FAR EAST

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April 20, 1896.

THE LAST SESSION OF THE DIET.

The ninth session of the Imperial Diet was in many respects remarkable. Its most striking feature, we might say an unprecedented feature of the session, was that, not only had the Ministers of State perfect control over the majority in the House of Representatives, but the Opposition itself concurred in an unusual number of the measures introduced by the Government. Since the inauguration of the constitutional system, conflict between the administration and the popular House of the Legislature had been the rule. As a consequence, the successive sessions were not fruitful in tangible results; on the contrary, crisis after crisis was precipitated by the Opposition, from which the Ministers escaped, sometimes by the dissolution of the House, sometimes by an Imperial rescript ordering a compromise. It is true that, in the two sessions held during the war with China, both Houses of the Diet unanimously supported the Cabinet; but, at that time, our countrymen were to a man animated with the sole purpose of carrying the struggle to a suc-

cessful issue. Hence there was no possible chance of a radical disagreement between the Government and the people. The concurrence of the Executive and the Legislature in the last session, however, is worthy of note, notwithstanding the fact that it was preceded by even calmer sessions. Now the question arises: to whose credit, or perhaps discredit, is this coöperation due? By way of answering this question, let us survey briefly the political movements subsequent to the close of the Japan-China war.

When, in spite of the utmost exertions of the nation and the brilliant success of the army and navy, peace was restored without the accompaniment of the desired glory, the Ministers in charge of state affairs, especially the Premier and the Minister of Foreign Affairs were, on almost every hand, held responsible for the unsatisfactory termination of the war. In saying this, we do not presume to pass a verdict upon the foreign policy of the present Cabinet, but simply set forth the trend of public opinion; for even

the Liberal Party which had come to an understanding with the Government was forced to acknowledge that the Ministers were at fault in retroceding the Liaotung Peninsular. Naturally the Opposition took advantage of this acknowledgement, and demanded that the Ministers should resign their portfolios immediately. Upon this point, however, the opinions of the different parties were not in accord. Under the pretext that it was imperatively necessary to take steps to meet the new situation, the Liberals maintained that it was not the time for the Diet to concern itself about things gone by, while the *Kokumin Kyokwai* declared its purpose to postpone the question of ministerial responsibility until after the measures of acknowledged importance should be definitively decided upon. The parties of the Opposition proper, on the other hand, contended that a strict account of the past maladministration must be rendered before a new departure could be satisfactorily taken. As regards the urgency of the new situation, however, their appreciation was not less keen than that of the supporters of the Government. Nay, it was because they felt this urgency more strongly that they had demanded an extra session of the Diet in the autumn of last year. The extension of the army and navy, as well as the accompanying financial scheme, was to have been discussed in that session, in order that they might be arranged for without loss of time. Among the members of the Cabinet, Count Matsukata, the Minister of Finance at the

time, agreed with the Opposition in regard to the desirability of an extra session and because of his difference with his colleagues on this point, he felt compelled to resign his office. Meanwhile the Ministers spared no efforts to secure a majority in the House of Representatives, with the result that their secret understanding with the Liberals developed into an open alliance. The *Kokumin Kyokwai*, also, became more and more favourable to the Government.

Matters stood thus when the ninth session was opened in December last, a whole month later than usual. The Government having the regular support of the Liberals and the friendly neutrality, so to speak, of the *Kokumin Kyokwai*, all the attempts of the Opposition to take the Ministers to task for their action, or non-action, in the past, were baffled. Marquis Ito is to be congratulated upon his skillful manipulation of his political instruments, though to be thus manipulated may not be to the credit of the parties which consented to be his instruments. It is not our business to scrutinize the secret arrangements, creditable to neither party, which, it is alleged, lie behind the alliance of the Government and the Liberals. After all, the fact remains that the Ministers of State were able to maintain their position, not by the dissolution of the Diet or by an Imperial rescript as heretofore, but by the support of a majority in the the House of Representatives. Whether or not the majority in the last session really represented the

will of the nation, time must show. In the meantime, the politicians of the Opposition may console themselves with the consideration, that at last it has been made clear that the opinion of the people as represented in the Diet can no longer be disregarded by the statesmen in power.

However remarkable the last session may have been as indicative of the development of our national politics, its legislative results were, perhaps, more important still. In most of the previous sessions (the first, second, fifth, and seventh), the bills and budgets which passed both Houses of the Diet were less than ten. Even in more fruitful sessions, the number only ranged from twenty to forty. In the last session, however, ninety-three bills were actually endorsed by the two Houses, besides budgets and representations to the Government adopted by one or the other of the Houses alone. Many of these legislative acts were of the highest importance. To begin with, the revenue and expenditure authorized by the budgets rose to *yen*, 197,197,742* and *yen*, 193,425,716*, respectively. These figures are more than double those of the last fiscal year. This enormous increase of expenditure is caused mainly by the extension of the army and navy, and other measures calculated to foster the development of the national life which has been stimulated by the war. Among these measures we may

mention the opening of several consulates in China and Korea, the increase of the allowance for legations, the encouragement of foreign trade, ship-building and maritime enterprise, the establishment of an iron foundry, etc.

To meet this increase of expenditure, various measures of taxation were proposed. The tax on ordinary *saké* is to be raised from 4 *yen* per *koku*† to 7 *yen* per *koku*, other kinds of liquor also being liable to heavier taxation in nearly the same proportion. The tobacco trade is to be monopolized by the Government. National taxes will be imposed on certain kinds of business, such as banking insurance, manufacturing, general retail trade, transportation, pawnbroking, printing, photography, hotel keeping, etc., which have hitherto been liable to local taxation only.

A taxation of an entirely new character is that on census registration, which amounts to imposing duties on inheritance, marriage, divorce, and other alterations in the civil status. These new measures of taxation have been adopted by the Diet, while certain old taxes have been abolished, among which those on the importation of cotton and wool are the most important. This measure providing for the free importation of raw materials is calculated to encourage the manufacturing industries of the country.

If the heavy taxation is required to

* Additional Budgets have been introduced and adopted since we gave the figures in the first number of THE FAR EAST.

† A *koku* is a little less than 40 gallons.

maintain and promote the position attained by the country, the development of national resources must be stimulated to enable the people to bear the burden. Among the schemes adopted for this purpose, is the establishment of the Industrial Bank and the banks of Agriculture and Manufacture. The former will be set up in Tokyo, under the supervision of the Government, with a capital of *yen*, 10,000,000, and the latter, one each in the different prefectures. The principal business of these banks is to advance money for specially enumerated purposes, on the security of real estate, and the promise of payment by annual installments.

Finally, among the legislative acts of the Diet during its last session, special notice is due to the adoption of the revised portion of the Civil Code, and the law relating to the ordinances to be enforced in Formosa. The Code was first promulgated by the Government in 1891, but both branches of the Diet resolved in a previous session that it should not be put into operation without revision. The portion adopted in the last session represents the main body of the Code. It is impossible to examine its clauses in the time at our disposal, but we may say that an intelligible body of civil law, formed on modern principles, is sure to be enforced in Japan. Thus the only remaining obstacle to the operation of the revised treaties will be removed. The law relating to Formosa is important in its bearing upon the Constitution, which provides that all laws

must be passed by the Upper and Lower Houses of the Diet, and sanctioned by the Emperor. Now the law concerned authorizes the Governor-General of Formosa to issue ordinances which will possess in the island the force of law. To confer such authority upon the Executive would no doubt be unconstitutional, if it concerned other parts of the country, and an objection was raised against the bill in question on technical grounds. In spite of this objection, however, it was adopted at last and a precedent was thus established as to the relation of the Constitution to annexed territories.

We have pointed out above the more important outcome of the last session. This abundance of legislation was due in part to the control which the Government exercised over the majority in the Lower House, but not wholly to this. Though the Opposition was in the minority, it would have been able to obstruct the passing of the Government measures to a considerable degree. Indeed, if it had attempted to do so, so many bills could not have been adopted in so short a time, the House sitting only for forty-eight days. But those who were dissatisfied with the conduct of the present Cabinet were too patriotic to carry the party struggle so far as to sacrifice the interests of the State. As to the requirements of the situation, which is the result of the war, the Opposition desired to meet them by a larger scheme than that proposed by the Government. But, as there was no hope

of carrying out its will, the only course which was compatible with patriotism, was to assent to the Government measures. It was in this way that the re-

presentatives of the people united in urging forward the nation, notwithstanding the very considerable difference of view which prevails among them.

THE COMMERCE AND INDUSTRY OF JAPAN, AS AFFECTED BY THE WAR.

Japan is not by nature a country well suited for agriculture; her situation and resources rather indicate that her prosperity must be sought through commerce and manufactures. With high mountain ranges and deep valleys all over the islands, she has no fields wide enough for cultivation on a large scale; with a population of forty-two millions in one hundred and forty-eight thousand square miles (excluding Formosa), she need not complain of the paucity of her workmen. With the two American continents on the east and the Asiatic and Australian continents on the west and the south, she occupies geographically a most advantageous position as the centre of the Pacific trade. With the long coast-line of eighteen thousand miles around about, her inhabitants are accustomed to sea-voyages from their childhood. With a historical fame for proficiency in the various fine arts, her people have had their taste and skill highly cultivated, an indispensable prerequisite for success in manufacturing pursuits. In short, Japan is physically adapted for commerce and manufacturing industries, and the Japanese

might long ago have become one of the most flourishing commercial and industrial nations of the world.

But to our regret, these unparalleled natural advantages were largely sacrificed by the exclusive policy of the Tokugawa Shogunate which, however, is said to have been a necessity of the time. Though we do not here concern ourselves with the criticism of this exclusive policy, it is beyond doubt, that during that age the Japanese lost their spirit of enterprise and adventure; and that international trade decayed and ocean navigation declined; so that the most flourishing commerce conceived by Japanese merchants of that time was that of Osaka, nothing more than the collection and dispersion of the merchandize of the western half of the country, while the most adventurous voyage undertaken by Japanese sailors was that of the Yenshu Bay, which is only two hundred and twenty miles in width.

That these phenomena were but the necessary results of the Shogunate's policy is plain enough, if we compare the state of things before and after the

opening of the country. Let us see what a marked contrast there is! During the year 1893, *i.e.*, the year just before the declaration of war between Japan and China, only thirty-five years after the conclusion of the Shimoda treaty, the amount of our foreign trade was as follows:—

| | |
|---------------|----------------|
| | <i>yen</i> |
| Exports | 90,419,909.00 |
| Imports | 89,355,338.00 |
| Total | 179,775,247.00 |

Of these the most important items are:—

EXPORTS.

| | |
|---|---------------|
| | <i>yen</i> |
| Grain and flour | 5,123,906.00 |
| Sea-weed | 1,638,702.00 |
| Tea (all kinds) | 7,702,088.00 |
| Fish | 2,751,719.00 |
| Cotton and cotton goods .. | 1,777,118.00 |
| Raw silk and silk fabrics. | 39,614,451.00 |
| Ornaments | 1,138,778.00 |
| Mats and straw braid ... | 2,136,518.00 |
| Porcelain and glass ware. | 1,858,273.00 |
| Metal and metallic ware. | 5,606,838.00 |
| Matches | 3,537,974.00 |
| Lacquered ware and furniture | 1,114,680.00 |
| Coal and charcoal | 4,896,860.00 |
| Medicine and pharmaceutical materials | 2,306,479.00 |

Bamboo and wooden ware. 868,875.00

IMPORTS.

| | |
|---|---------------|
| Grain and flour | 7,037,389.00 |
| Sugar | 11,564,419.00 |
| Medicine and pharmaceutical materials | 2,791,154.00 |
| Dye stuffs | 1,648,682.00 |
| Kerosene and other oils .. | 4,686,852.00 |
| Cotton and cotton yarn .. | 7,400,369.00 |
| Cotton goods | 5,684,055.00 |
| Wool and woolen goods. | 6,399,229.00 |
| Wool-cotton goods | 1,924,066.00 |
| Hides, bone, horn, shell, ivory, etc. | 1,415,118.00 |
| Metal and metallic ware. | 6,816,420.00 |
| Scientific apparatus and machinery | 3,977,710.00 |
| Carts and boats | 1,532,517.00 |
| Manure | 756,082.00 |

Again, if we analyze this merchandize into five classes *viz.*: (1) Articles for direct consumption, such as provisions, coal, tobacco, medicine etc.; (2) Raw materials, such as metal, timber, cotton etc.; (3) Half-manufactured goods, such as raw silk, cotton yarn, straw braid etc.; (4) Manufactured goods; and (5) Miscellaneous goods; we see the percentage of each class to the total becomes as follows:—

| | Exports. | Imports. |
|---------------------------------------|----------|----------|
| Articles for direct consumption | 30.2 | 34.9 |
| Raw materials | 4.1 | 22.8 |
| Half manufactured goods | 39.0 | 14.4 |
| Manufactured goods | 24.0 | 26.9 |
| Miscellaneous goods | 2.0 | 1.0 |

Here we must add that, during the last thirty years, the ratios of the above mentioned goods have changed, year after year, so as to show an extraordinary progress in our industries.

We will in the following table indicate the number, character, and capital of the business corporations of the country as they existed at the close of the same year :—

| | Number. | Capital, paid up. |
|------------------------------|---------|---------------------------|
| Agricultural companies | 171. | <i>Yen</i> , 2,542,204.00 |
| Manufacturing „ | 2,919. | „ 78,258,527.00 |
| Commercial „ | 848. | „ 38,724,194.00 |
| Forwarding „ | 195. | „ 90,340,174.00 |
| Total | 4,133. | „ 209,865,099.00 |

The number and amount of the capital of the various Banks at that time were :—

| Names. | Number. | Capital, paid up. | Paper money in circulation. | Deposits. |
|----------------------|---------|--------------------------|-----------------------------|-------------------------|
| Bank of Japan..... | 1. | <i>Yen</i> , 10,000,000. | <i>Yen</i> , 148,663,128. | <i>Yen</i> , 7,250,000. |
| Specie Bank..... | 1. | „ 4,500,000. | — | „ 3,820,000. |
| National Banks | 133. | „ 48,816,100. | „ 21,700,900. | „ 14,956,633. |
| Private Banks | 700. | „ 37,410,781. | — | „ 4,141,507. |
| Total..... | 835. | „ 100,726,881. | „ 170,364,028. | „ 30,168,140. |

These were the results, we had obtained from the opening of our country and the almost thirty years' peace which followed it. The next year the war cloud gathered over the Far East. The newly civilized island empire took up arms against the bulky continental power.

By merely comparing the population and area of the two belligerent countries, no one could have hoped for the victory of Japan. The foreign press, both oriental and occidental, prophesied her defeat. Under these serious circumstances, our government and people did their best to prepare for the war :

Vessels were chartered for the transportation of soldiers; war bonds were issued to meet the expenses; reserve forces were called out to fill the ranks of the army; and all the resources of the nation were brought into requisition to carry the war to a successful issue. We naturally asked ourselves, how these preparations could fail to affect our commerce and industry disastrously.

A temporary panic threatened all classes of Japanese society; the price of stocks and shares declined; the money market was strained; transportation was suspended, and foreign

and local trade was largely suppressed. In other words, Japan was thrown for a time into confusion.

Let us now see what was the effect of the war upon our commerce and industry. In the first place, our stock market was greatly affected, as was natural. Prices of all kinds of stocks and shares suddenly began to fall after

the middle of June, 1894. As circumstances grew worse and worse, they continued to fall, day by day, until at last they reached their minimum on the 17th of August, when the war bonds were issued for the first time. Here we will show the gradual sinking of prices in the stock market, taking as examples five of the most important stocks.

| Per share. | Capital, paid up. | June 1st. | June 25th. (after the rumor of the out-break of the war.) | August 5th. (after the declara- tion of war.) | August 17th. (after the issue of the war bonds.) |
|--------------------------------------|--------------------|--------------------|--|---|--|
| Hokkaido Tanko railway | <i>Yen</i> , 50.00 | <i>Yen</i> , 84.90 | <i>Yen</i> , 69.70 | <i>Yen</i> , 66.80 | <i>Yen</i> , 58.70 |
| Tokyo Stock Exchange | " 50.00 | " 277.00 | " 224.90 | " 200.00 | " 158.10 |
| Japan Mail & S. S. Co. (N. Y. K.) | " 50.00 | " 68.30 | " 66.30 | " 66.50 | " 52.70 |
| Kanegafuchi Cotton Spinning | " 50.00 | " 57.30 | " 48.60 | " 40.70 | " 34.00 |
| Tokyo Tramway | " 50.00 | " 148.00 | " 120.00 | " 123.50 | " 91.80 |

In the next place, the suspension of our local and foreign trade came mainly from two causes; one was the breaking up of the Japan-China trade on the return of the resident Chinese merchants to their own country, while the other was the scanty stock in the centres of consumption and the treaty ports, caused by the interruption of transportation. By the former, the importation of beans and cotton was almost suspended, while the exportation of matches, fishes, sea-

weed etc., was greatly obstructed; by the latter, the decidedly marked difference in prices between the centres of consumption and the productive districts was brought about.

How much the Japan-China trade was affected may be seen in the following tables, in which are compared the exports and imports of 1893 with those of 1894, during the four months from June to September of each year.

TOTAL VALUE OF COMMODITIES EXPORTED FROM JAPAN TO CHINA.

| | 1893. | 1894. |
|------------|-------------------------|-------------------------|
| June, | <i>Yen</i> , 559,297.00 | <i>Yen</i> , 756,603.00 |
| July, | " 675,097.00 | " 1,512,818.00 |
| August, | " 878,454.00 | " 1,112,181.00 |
| September, | " 798,834.00 | " 686,108.00 |

TOTAL VALUE OF COMMODITIES IMPORTED TO JAPAN FROM CHINA.

| | 1893. | 1894. |
|------------|---------------------------|---------------------------|
| June, | <i>Yen</i> , 1,649,371.00 | <i>Yen</i> , 1,440,753.00 |
| July, | „ 1,410,361.00 | „ 1,259,317.00 |
| August, | „ 1,116,294.00 | „ 667,099.00 |
| September, | „ 753,994.00 | „ 358,811.00 |

Thirdly, our industries, especially those of cotton spinning and match manufacturing, were brought into a miserable state. This was due to the want of workmen and the sudden interruption of the export trade. Matches, as it is well known, are exported mainly to Hongkong, as well as to India, the Straits' Settlements, China, North America and the Pacific islands. Preceding the war, seven-tenth of the total exports were in the hands of Chinese merchants in Yokohama, Kobe, and other places. As soon as they saw that war had been declared, they shut up their places of business, and no attention was paid to the exportation of matches. Though the matches accumulated in the warehouses of the treaty ports, no considerable quantity was exported and almost all contracts between native manufacturers and the Chinese were broken. Thus match-manufacturing was interrupted for a while, excepting that needed for the supply of the local trade. Cotton spinning was similarly affected by the decrease in the demand and the consequent fall in the price of yarn. All kinds of yarn became cheaper and at the same time the cost of labour and coal greatly in-

creased.

From the time, however, when the reports of the victories of Ping Yang and the Yalu reached Japan, the whole situation was changed; the government began to buy in large quantity articles needed in war; stocks and shares commanded increasingly higher prices; the money market was no longer uneasy; all kinds of merchandize were in greater demand at higher prices. In a word, the demand increased, supplies were renewed. Moreover, by the extremely resolute management of the Nippon Yusen Kaisha (the Japan Mail Steamship Company) and others steamship companies, *i.e.*, in chartering a great number of steamers and the purchase of many others, until then registered abroad, our forwarding business so revived that the difference in the prices of commodities in the productive districts and in the centres of consumption began to be uniformly small and normal.

While our local commerce was being thus restored, our foreign trade also began to thrive again. Japanese merchants, encouraged by victory, undertook a larger share in the foreign trade, both import and export, and the Chinese

notwithstanding that three hundred thousand or more able youngmen were taken from the country, and one hundred and thirty steamships, amounting to 227,000 tons, were in use as military transports, while the war bonds to the amount of eighty million yen were raised exclusively in the country?

In conclusion, let it be noted that the Japanese are not only well qualified to be a strong military nation, as some

Powers fear, but are equally favoured in other respects, and it is not impossible for them to become one of the most brilliant commercial and industrial nations of the world. Let it then be acknowledged that the world is not to be the possession of Europeans and Americans alone, but that the nations of the East are to have their due share in the world's life and growth and progress.

SPECIAL CONTRIBUTIONS.

THE RISE AND PROGRESS OF THE JAPANESE DRAMA.

I. COMEDY, THE PRIMITIVE DRAMA OF JAPAN.

As men living in society advance to that stage of civilization in which they bear in common their joy and sorrow, happiness and misfortune, it is a universal phenomenon that song, dancing, and music are also developed. What we now call drama has grown, after many changes, from this primitive song, dancing, and music, which have sometimes been combined and sometimes separated.

The remote antiquity of Japan is unknown; but we find it recorded* that, when Amaterasu-O-Mi-Kami (the Heaven

Shining Great August Deity), the great ancestress of our Imperial family, "entered Amano-iwaya (the Heavenly Rock Dwelling), closed the rock door behind her, made it fast, and lived in seclusion, Ama-no-Uzume-no-Mikoto (the Heavenly Alarming August Lady, or according to another rendering, the Heavenly Golden Head-gear'd August Lady) with a bunch of bamboo-grass in her hand stood before the door of Amano-Iwaya and adroitly performed the *wazaoki* (a kind of dance); and having made her head-dress of the tree *Sakaki* (*cleyera japonica*) from Amano-Kako-Yama (the Heavenly Mount Fragrance)

* Nihon Shoki Vol. I. On Mythology.

and her sash of the club moss, she made a fire in the fire-place of the court, and having had a tub turned over, caused it to resound by striking the bottom, and was even possessed by a deity." From this account we know that the *wazaoki* which Ama-no-Uzume-no-Mikoto performed on this occasion was a kind of comedy. Again, we read,* "When Hono-Susori-no-Mikoto (the August Lord Fire Subside) was harassed by his august younger brother, Hiko-Hohodemi-no-Mikoto (the August Lord Fire Shine) concerning the fish-hook, he said, 'I will henceforth serve as one of thy Augustness's *wazaoki* performers.'" In the same book in another place, the same event is found narrated in detail; "The august elder brother (Hono-Susori-no-Mikoto) recognizing the superiority of his august younger brother (Hiko-Hohodemi-no-Mikoto) would humbly subject himself to him. But the august younger brother, with a warm and blushing face remained speechless. Accordingly, the august elder brother made himself naked and be-spattered his hands and face with reddish mud and said to his august younger brother 'Thus do I defile my body: forever-more will I be thine Augustness's *wazaoki* performer.' He lifted his feet, stamped, and walked. And, imitating the painful process of drowning, he turned over the soles of his feet when the tide first drenched them (so it was imagined), and when it reach-

ed his knees he lifted his legs; he then ran around when it reached his thighs, and when it reached his waist he twisted himself; he then placed his hand over his breast when it reached his sides, and when it reached his neck he waved his hands." It is here made sufficiently clear that this *wazaoki*, was a comic play in which was represented the behavior of one drowning.

Later in a more modern age, in the fourth year of the reign of the Emperor Kō-kyoku (645 A. D.), it is related,† on the occasion of Iruka's punishment, that "When, the minister of state, Nakatomi-no-Kamako, who knew the vassal Iruka's suspicious nature and his habit of keeping his sword with him day and night, let a *wazaoki* performer by his instruction deceitfully induce him to draw his sword. Thereupon with a laugh the vassal Iruka drew his sword, entered and took his seat." This shows that the *wazaoki* performer by his art made Iruka draw his sword, and from the words "with a laugh" it is evident that this *wazaoki* was a comedy. Although, after this, the records are found scattered through various books, we have no means of knowing what sort of art the ancient *wazaoki* was, not even the accompanying songs being brought down to our age. And yet we think that the *okagura* (august sacred play) performed in festivals at Shinto Shrines at the present time and commonly known as the *kagura* (or sacred play) of twenty

* Nihon Shoki Vol. II.

† Nihon Shoki Vol. 24.

five pieces which is a comic play silently acted with a mask on the face and in accord with the *tsudsumi* (a kind of drum beaten with the palm) and the flute, a play which represents the events of mythological and ancient history, is what is left to us of those ancient *wazaoki*. It is a fact, however, that in this play as now performed, the *gigaku*, a kind of music, introduced from China and the *dengaku* a kind of mediaeval music, are mingled with what we may suppose to be the remains of the ancient *wazaoki*.

THE INTRODUCTION OF THE ZUITO- GAKU AND THE KOMA-GAKU.

In Japan the singing of songs and playing on musical instruments were not uncommon even in primitive times. In the old histories of the Kojiki and the Nihon Shoki there are recorded verses that were sung and also the names of musical instruments, such as the *koto* (an instrument with thirteen strings), the flute, and the *tsudsumi*, and there can be no doubt that dances accompanied the singing and the instrumental music; neither is it believed that these plays were necessarily of a comic sort. There were also those of a higher order.

From the time of the Emperor Suiko to the time of the Emperor Nimmei (593-858) a period of two hundred and fifty years the *zuido-gaku* (a variety of Chinese music) found its way to Japan and was much cultivated, being used in the rites and ceremonies of the Imperial

Court and the Buddhist temples. Though there were in vogue the *Zuilo-gaku*, the *Ko-ma-gaku* (Korean music) and the *Indo-Gaku* there was also the *Yamato-gaku* which has been handed down to the present day as the ~~unmixed~~ ^{pure} music and dancing of Japan.

Now, the date of the introduction into Japan of Chinese music is not clear. It is recorded, that in the 20th year of the reign of this Emperor Suiko (612) "Mimashi, a native of Kudara (a Korean province) on his being nationalized said that he by his special studies had mastered the art of the *kushino tsulamai** (a kind of dance).

He was thereby stationed in Sakurai and the youths were gathered and taught in the art of the *kushinō tsutamai*." This is the first notice of Chinese music to be found in our history. But there was intercourse between Japan and Korea from prehistoric antiquity. And as the various provinces of Kyushu, then known as Tsukushi, and the Kumasō had communication with China, it can be safely said that with the introduction of culture from Korea and China, their music and dances were also brought in. Moreover, in the 13th year of the reign of Emperor Kimmei (552) a work on the Buddhist canon was presented to him from the Korean province of Kudara and thus Buddhism found its way into Japan. As the Buddhist rites and ceremonies were not the least important features of that religion, it is but natural

that the music and dances which accompany them should have also been introduced. About this time when our soldiers were sent out and Korea was subjugated, one Sade-hiko brought back a *doroshō* (a kind of gong) and gave it to Soga-no-Iname (23rd year of the reign of the Emperor Kimmei, or 563). Moreover, when in the 11th year of the reign of the Emperor Suiko (603), the twelve grades of rank were established, the seventeen articles of the constitution decided upon, the court ceremonies revised upon the Korean model, and other details of the Chinese civilization were being introduced, would it have been possible for music alone to have been left behind?

It would be a safe and proper inference, if we should assume that the Korean music which is known by the name of the *Koma-gaku* was introduced into Japan early in the intercourse with Korea; that the Buddhist music which may be called the *Indo-gaku* came in with Buddhism; and that the *Zuilo-gaku* which is Chinese music became popular at the opening of direct intercourse with China.

The *gaku* which had thus come from China during these two hundred years is the so-called *gagaku*, or refined music of the present day (handed down in the *Gagaku Hall*). Of this *gaku* there is a kind that comprises both musical tunes and dances and another in which the tune alone has been handed down. To distinguish the one class from the other the terms *on-gaku*, or sound-*gaku*, and

bu-gaku, or dance-*gaku*, are used.

The *gigaku*, however, has not been transmitted to our generation. In fact on examination we find that the masks which were used in the *gigaku* and are still preserved in Horyuji, a Buddhist temple in the province of Yamato, are strange and unusual, especially in the form of the ears, eyes, nose, and mouth, and hence we suspect that this *gigaku* was essentially a comedy.

Although the Chinese music thus became fashionable at the court and in the Buddhist temples, its tunes as well as its dancing measures were not interesting to the Japanese public, and its popularity was, therefore, limited to the circle of the court nobles, and the Buddhist priesthood, and did not find its way among the people. The proofs are: (1) that from that age the songs used in connection with the music are not preserved; (2) that in the ceremonies and rites of the Shinto temples only the Yamato music and Yamato dances were performed; (3) that in the court music, beside the *Zuilo-gaku* and the *Koma-gaku*, the *Yamato-gaku* was also found; (4) that even in the court, the *saibara*, the *kagura*, the *rōri*, the *fuzoku* and the *imayō* were performed for entertainment at feasts and banquets. We see, then, that the Chinese and Korean music did not have anything directly to do with the dramatic plays of Japan.

At the court, the *Zuilo-gaku* and the *Koma-gaku* were thus used for formal ceremonies till the close of the direct

The people handed down to us a people a new harmony

Imperial administration (Ōchō) in 1185; but this music, being limited to the formalities of the court, there were in use for entertainment, also the *shirabyoshi* and the *sarugaku*, both of which were very popular.

The *shirabyoshi* is a woman's dance. It originated in Japan in the olden time when in the palace of the emperor Toba (1108-1123), two ladies, Shima-no-Chitose and Waka-no-maye introduced a new dance. Formerly the dancers had worn besides the *suikan* (a kind of long robe) the *tate-eboshi* (a kind of tall hat) and the *shirasaya-maki* (a sword in a white scabbard). Hence the old style was called the men's dance; but when later on the *eboshi* and the sword were left out, the *suikan* alone being used, it came to be called the *shirabyoshi*.*

From this account we see that the female dancers had worn male costume, and both danced and sang; and as to the reason why it was called the *shirabyoshi*, or ^{blank-beating-tune} ~~blank-beating-tune~~, may it not have been, because it was performed unaccompanied by the complicated music of the *Zuilo-gaku* which used instruments with three strings or with three pipes, bells and drums, but in accord merely with the simple music of the *tsudsumi*? Some think that in fact when a *shirabyoshi* performer, called Hotoke Gozen, danced in the presence of Kiyomori Nyudō, the *tsudsumi* alone was used.

But in the Chronicle of Yoshitsune, we find it recorded that in the dance of Shizuka (Yoshitsune's mistress) called "The prayer for rain" at Shin-Shen-Fu (The Garden of the Divine Spring) besides the *tsudsumi*, were used the *Kamo-gane* and the lateral flute. Again, in Adzuma Kagami, in a dance at Kamakura beside the *tsudsumi*, various musical instruments were used so that the *shirabyoshi* would not necessarily have been limited to the use of the *tsudsumi*, but that the latter is the chief instrument used in connection with the dance performed in the *nō* of the present day is sufficient to prove; for it is an undoubted fact that the *no* of the present day has been developed, after some changes, from the *shirabyoshi*.

THE DEVELOPMENT OF THE SARUGAKU, THE NO, AND THE KYŌGEN.

The so called music and dancing of the *Zuilo-gaku* and the *Koma-gaku* already considered are after all conservative in their nature and do not show any trace of progress, though they have been in use for many centuries in their adopted country; and even the *gaku* of our own country, such as the *Yamatomusic* and the *Yamatodance*, at the close of the Imperial administration also became conservative, so that true progress in music and dancing has been shown not directly in these, but in such side issues as the *sarugaku* and the *shirabyoshi*. Moreover after Yoritomo had established

the Shogunate at Kamakura, the conservative music and dancing gradually declined and finally it was maintained only in the Imperial court in Kyoto and all traces of them among the people at large were lost, while in general the *shirabyoshi*, the *sarugaku*, and the *den-gaku* were performed for their entertainment.

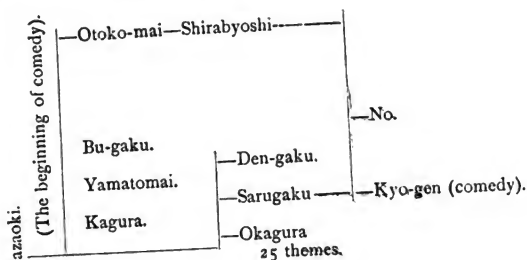
It is said, as regards the name, *saru-gaku*, that it is like a *gaku*, but is not one, just as the monkey is like a man but is not a man. It is therefore called the *saru-gaku*, monkey-music. The characters 猿樂 were mispronounced *sarugaku*, and it appears in several old books that occasionally the characters 猿更 were used instead. From this, in turn, mischievous tricks have come at the present day to be called *saru-go*. The *saru-gaku* in its beginning was, as above explained, a comic play to please the lookers on and make them laugh by jokes and jests, using both words and movements of the body; and thus it has preserved the features of the *wazaoki* of the olden time. But this art, from the close of the administration at Kamakura and during the first part of the period when the Imperial administration was divided between the Southern and the Northern courts, vigorously developed and gradually assumed the form of a drama with historical plays and comedies (c. 1250-1350). The *den-gaku* being what we now call acrobatic feats and jugglery mixed with comic plays, the *saru-gaku* and the *den-gaku*, all had

their places established for entertainment, and, forming each a body by itself, came to flourish equally in Kyoto and Kamakura. The *nô* of the present day is a developed form of the historical plays of the *saru-gaku*. From about the time of Ashikaga Yoshimitsu, the third Shogun, the *nô* flourished and at last became the ceremonial play of military families (1368-1409). This *nô* was similar in its features to that of the present day and up to the close of the period of the Tokugawas was still known by the name of *saru-gaku*. The *nô* developed from about this period to the age of Toyotomi Hideyoshi (1370-1598), for over two hundred years, coming in fact in the first year of Keicho (1596) to have about seven hundred subjects, of which only about 200 have been preserved to our age. Beside these, there are what are called the *rankyoku* (confused measures) namely pieces which are preserved, but are not generally performed. Now these *nô* which are known by the name of the *saru-gaku* were composed during a period of over two hundred years. Their authors were the *kuge* (court nobles), the Buddhist priests, and the Shinto priests; but the majority of pieces were by the Buddhist priests. Their materials were derived from our mythology, history, war-records, and fictions, and also Chinese history, at times presenting the wonderful signs of the Gods and the Buddha and at times presenting the deeds of heroes, pious sons, and faithful women. For the expression

and movements they availed themselves also of the excellencies of the *bu-gaku* (dance music) and the Yamato dance; and there were tragedies and historical plays, just as we find in the *no* of the present day. Moreover the *kyogen* (literally, crazy words^{kyōgen}) which are acted

between the different *no* are the true *saru-gaku*, being the comic plays handed down from very ancient times: so that it would be more proper to apply the name *saru-gaku* to these *kyogen*.

The geneological table of these plays would be somewhat as follows:—



(To be Continued.)

FUKUCHI GEN-ICHIRO.

(Mr. Fukuchi Gen-ichiro was an interpreter in the employ of the Tokugawa Shogun. He has been twice abroad. After the Restoration, he was noted as the editor of the *Nichi-nichi Shinbun*, then the ablest and most influential paper in Japan. He is, however, now known as our peerless dramatist. His compositions are performed at the Kabukiza, our largest and most refined theatre. As regards our drama, he is the highest living authority).

INDO-GERMANIC ELEMENTS IN THE JAPANESE LANGUAGE.

(Continued.)

III. A SKETCH OF THE HISTORY OF THE INTRODUCTION OF INDO-GERMANIC ELEMENTS INTO THE JAPANESE LANGUAGE.

Before I proceed to treat my proper subject, I find it very necessary to devote here a chapter to an account of the introduction of the foreign elements into the Japanese language. No farther proofs are needed of the fact which will be clearly seen in the lists given in the

next chapter, that the vocabulary of the modern Japanese language contains many foreign elements. The Ainus whom we subjugated many centuries ago left only traces of their local names, and in turn accepted some of our vocables, with regard to which I recommend those interested to consult Professor B. H. Chamberlain's excellent work on this subject, namely, "The

Language, Mythology, and Geographical Nomenclature of Japan viewed in the light of Aino Studies," Tokyo, 1887 (pp. 38-74, 80 & 81).

An immense number of Chinese words and expressions have entered into the body of the Japanese language since the time civilization was introduced from China. Our alphabets (*kana* and *iroha*) are nothing else than a modification of certain Chinese characters, and we use even the Chinese characters themselves in connection with our *kana*, or *iroha*. Our written language, with the exception of what is called "*Yamato kotoba*" (the language of "Yamato" or Japan, the native language), is merely the Chinese language reduced to the form of agglutination by adding Japanese particles, postpositions, etc., with an intermixture of Japanese words. Even in the spoken language, this same tendency is to be observed especially in the speech of the educated. Though not from the Chinese of to-day, the pronunciation now in vogue was taken from the Chinese of ancient times, chiefly from that of the south-eastern provinces, but even this has been extensively modified. Foreign readers will understand clearly the relation of the Japanese language to the Chinese, if they can imagine that it is far more intimate than that of the Turkish language to the Arabic or Persian. But it would be an entirely fruitless task to establish any affinity between the Japanese language and the Chinese, as some scholars have fancied might be possible, for they

differ widely from each other in their characteristics and grammatical construction. As nobody calls the English language a Romanic tongue though a great number of Romanic elements are contained in it, so the Japanese language can not be said to belong to the same family with the Chinese even though a large quantity of Chinese elements are comprised in it.

Now turning to my proper subject, I have first of all to enumerate those Buddhist Sanskrit words which have formed a part of the Japanese language since the introduction of the Buddhist religion into Japan through Corea and China. The Buddhist priests who came to Japan for the propagation of the doctrine of Çākya Muni, were mostly men of the learned class and through them the sciences of that time were introduced into Japan. There were also many Japanese priests who went to China to obtain further information about Buddhism, and by these priests the knowledge of the Sanskrit language was first brought to Japan. Many works on the phonetics and the grammar of the Sanskrit language were subsequently written, together with commentaries on the original text of the Buddhist sūtras and dhāranis. Vihāras and sanghārāmas were established, and pagodas were erected. There was a period in which the sciences of every branch, but especially literature, was entirely entrusted to the hands of the Buddhist priests. They then occupied such an influential po-

sition in Japanese society that the most part of our Japanese literature felt the influence of their Buddhistic ideas. Thus we find in our literature, outside of the commentaries on the writings of the Chinese savants (Confucianist, Taist, etc.), many Buddhistic Sanskrit elements as well as proper names. They are, however, not directly borrowed from the Sanskrit, but are in the form of Chinese transliterations, or it may be they are taken from Chinese translations of the Sanskrit terms : *e.g.*, アミダ (*amida*), from the Chinese 阿彌陀, a transliteration for the Sanskrit *amitā*, immeasurable ; ムリヤウカウ (*muriōkō*) or ムリヤウジウ (*muriōju*) sc. フツ (*bulsu*), from the Chinese 無量光 or 無量壽 sc. 佛, a translation for the Skr. *amitā-Cha* or *amitāāyans* sc. *buddha*, Buddha with boundless light or age. The phonetic transliterations are not always correct, on account of the lack of sounds in the Chinese language corresponding to those of the Sanskrit ; and again it is to be remembered that the Chinese sounds applied to the Sanskrit mostly follow the pronunciation of the Tāng dynasty. As other Chinese sounds received much modification in the mouths of the Japanese, so these Chinese transliterations were also exposed to the same source of corruption. It will be easy to see how these modifications went on, if we glance at list No. 1, in Chapter IV. It is also to be noticed that many of these transliterations had already been abbreviated in such an artificial way in China, that their original form is some-

times very difficult to discover, *e.g.*, シヤリホツ (*Sharihotsu*), 舍利弗, *Ārīputra*, one of the ten principal Disciples of *Ākya Muni* ; タウバ (*tōba*), 塔婆, *stūpa*, a cenotaph. Moreover, we have to remark that the original meaning of certain Sanskrit words was greatly modified in Japan after they had been adopted into the every day language of the common people *e.g.* :—

ダナ (*danna*), 檀那, fully transliterated 檀那鉢底, for the Skr. *dāna-pati*, originally meaning “a liberal patron” of Buddhism, means now “a gentleman,” in general (when addressed by one of a lower to another of a higher class), or “master” (by servants addressing their masters), or, “husband” (when used by a wife of or to her husband). But when the word セシウ (*seshu*), 施主, which is nothing more than a translation for *dāna-pati*, is used, its meaning is limited to the chief personage in a funeral service or at the anniversary ceremonies in memory of the dead, and also of the supporter of a Buddhist temple, otherwise called ダンカ (*danka*) 檀家 or ダンバウ (*danpō*) 檀方.

ボダイ (*bodai*), 菩提, a transliteration of the Skr. *bodhi*, originally meaning “the intelligence by which one reaches the Buddhahood,” is now used sometimes in its original sense and sometimes in the sense “of commemorating the dead and of maintaining fidelity towards him in the matter of certain religious performances.”

The following instance is remarkable as showing the way in which a

Buddhistic formula usually found in invocations or spells, lost entirely its original meaning and became a mere interjection corresponding to the English "dear me!", e.g., ナムサン (*namusan*) 南無三, in full, ナムサムバウ (*namusambō*) 南無三寶 -, the Sanskrit *namo ratna-trayāya*, "adoration to the threefold treasure (or the trinity of Buddhism, sc. Buddha, Dharma and Sarigha)!" The term ナムサン (*namusan*) as an interjection has passed out of the living language but it is still used by writers.

Now then, let us turn our view to the European groups of the Indogermanic family of languages, elements of which also constitute a part of the Japanese language. We have noted above, that elements from the Sanskrit one of the Asiatic groups of the Indogermanic family of languages, entered into the Japanese language in connection with the introduction of Buddhism. By a similar process the Japanese language has come to possess certain elements from the European groups of the Indogermanic language, *i.e.*, through the introduction of Christianity, or more specifically, of Roman Catholicism.

Seven years before the introduction of Roman Catholicism, *i.e.*, in the tenth year of Tembun (1541), Japan was visited by Portuguese who were wrecked near Tane-ga-shima. It was by these Portuguese that fire arms were first brought to Japan. They were welcomed by the lords of Kiushiu, who received from them these wonderful weapons. This reception awakened so much

interest among the energetic Spaniards that in the seventeenth year of Tembun (1548) Japan was first touched by the Gospel of Jesus Christ, through the well known Francis Xavier who arrived in Kiushiu with two other friars and commenced the propagation of Roman Catholicism. With Christianity came commercial intercourse with the Portuguese and Spaniards. Christianity made rapid progress, and a considerable part of the population in the southwestern and central parts of the country was converted. We find many of the lords of that time confessing their faith in Jesus Christ, even the Shōgun Ashikaga Yoshiteru and the predecessor of Taikō Hideyoshi, Ota Nobunaga were among the believers. Two Roman Catholic monasteries were established in the province of Bungo, in Kiushiu. Arima Harunobu and Ōmura Sumitada sent their kinsmen to Rome where they met Pope Gregory XIII. However, it is much to be regretted that this brilliant success of the Roman Catholic missionaries did not long continue. It was soon followed by a terrible persecution. The first persecution of Christians began with Taikō Hideyoshi, but it was less severe than that of later times. Many of his vassals confessed still to be believers. Kuroda Nagamasa, Hosokawa Tadaoki and others were so much interested in the Europeans, being themselves Christians, that they used Roman letters in their family seals. At this time, the Dutch, English, and Spanish ships visited the harbour of Sakai, in

the province of Izumi, namely in the fifth year of Keichō (1600), but the Dutch alone succeeded in maintaining their relations with us. In spite of the preceding persecution, many Portuguese and Spanish missionaries came from time to time to Japan, earnestly preaching the gospel of Jesus Christ. Date Masamune then sent one of his vassals to Rome to meet the Pope. Now, there came on an age of bitter persecution. In the sixteenth year of Keichō (1611), the Shōgun Tokugawa Iyeyasu, following the advice of the Dutch, drove the Roman Catholics, who were found to be Jesuits, out of Japan. Some of the Christian lords were exiled to the Philippine Islands and some of them were imprisoned with other believers. Commerce, however, was not much affected by this event, but continued to be carried on as before. Many Japanese adventurers crossed the sea and went over to the northeastern coast of China, to the island of Taiwân (Formosa) and to the Philippine Islands; Yamada Nagamasa landed in Siam and became the ruler of that country. The severest prosecution of Christians took place under the reign of the Shōgun Tokugawa Iyemitsu, and the propagation of Christianity was put an end to by the suppression of the Christian rebellions in the island of Amakusa (commencing in the fourteenth year of Kwan'ei and ending in the fifteenth year of the same, 1637-1638). All the Christian missionaries and very many of the believers were slaughtered and as a result

of this hostility to Christianity, navigation between Japan and foreign countries was absolutely prohibited as a means of preventing the entrance of missionaries; all the European nations were rejected except the Dutch who with the Chinese were alone allowed to visit the port of Nagasaki. Japan was subsequently firmly closed against Europeans!

During this period of prosperity which Roman Catholicism enjoyed in Kiushiu, a certain number of Portuguese and Spanish words entered the Japanese language, but these are for the most part limited to Christian terms and the names of certain imported articles; e.g., キリシタン (*kirishitan*), from the Portuguese "Christās" (Christian), イルマン (*irman*), from the Portuguese. "Irmão" (brother, friar); タバコ (*tabako*), from the Port. "tabaco," tobacco having been first imported by the Portuguese; コムペイトウ (*kompêitō*), from the Port. "confeito" (a kind of sugar-candy), カステラ (*kasutera*), from the Spanish "castilla" (a kind of sponge cake), etc.; further see list No. 3, in chapter IV. For Christian terms, I recommend the reader to consult the article of Professor K. Tsuboi, referred to above. On the other hand, certain Japanese words were also accepted by the foreigners; e.g., the Port. "bonzo" (a Buddhist priest), from the Japanese ボウゾ (*bōzu*), cf. the French and English "bonze," the Span. "biombo" (screens), from the Jap. ビョウゾ (*biōbu*), etc.

(To be continued.)

FUJITA SUTEMATSU.

THE SUPPLEMENTARY BUDGET AND OPIUM IN FORMOSA.

Now the constellation of the 19th century is to pass away in the course of a few years, yet there are many well-known social evils, which should be completely exterminated before the brilliant light of the twentieth century is ushered in. Not the least of these is the trade in, and the smoking of, opium in Formosa.

The evil of opium smoking is immeasurable, and unless this soul and body destroying poison is completely exterminated at once, it will ruin the moral and physical constitution of the Formosan people, men, women, and children, for time and for eternity. Sir Joseph Pease, the champion of the anti-opium movement in England in a recent letter on this subject wrote as follows:—

“As regards Formosa, I do hope that your countrymen will be firm and carry out there the laws and customs of Japan which so strictly prohibit the importation and the smoking of opium. If you adopt this course, no government in England will attempt to dissuade the the people of Formosa from obeying the the law thus laid down by you.”

Thus even an Englishman whose government is most interested in maintaining the production and the sale of opium, has strong views in relation to the subject. Yet, the Government and the statesmen of Japan see no harm in this

trade, and our Parliament has passed, without making any further inquiry, an additional budget that includes an item of opium revenue amounting to *yen*, 3,500,000. This was very sad, but it is due to the fact that the members of the Diet did not know much about the evils of opium. Let me proceed to make them acquainted with the vice of opium smoking.

The baneful effects of this habit on the human constitution are particularly displayed by stupor, forgetfulness, general deterioration of all the mental faculties, emaciation, debility, sallowness of the complexion, lividness of lips and eyelids, a lack of lustre in the eye, etc. Ultimately, structural changes are induced in important organs, followed by a general undermining of the constitution. The opium vice not only causes the moral and physical constitution of the people addicted to it to degenerate, but it greatly lessens the wealth and industry of the nation.

According to recent statistics, the total amount of opium imported into Formosa since 1870 has been far more than 120,000 piculs, worth not far from 60,000,000 dollars. If the whole period since 1770, when opium was firstly imported, be included, the whole value is believed to exceed 150,000,000 dollars.

Would the most pronounced pro-opium agitator maintain that this sum could not and would not have been better spent and the people of that island have been immeasurably better off, if opium had been interdicted from the first? Very grave indeed is the evil caused by opium. The sum just mentioned is only the loss incurred by the poor Formosans during the past one hundred years, but a far greater loss must follow during the next two hundred years, if the use of opium be not prohibited now.

No doubt it was opium even more than patriotism that caused the Formosans to dread the coming of the Japanese. But if we do not completely exterminate the vice of opium smoking, the glory of the victory which our army has achieved will only be that we have brought under our control a half dead people who love opium more than their country.

It will be far better, therefore, in accordance with the provisions of the Shimo-no-Seki Treaty to remove, at any price, all the Chinamen in Formosa, who refuse to obey the prohibitive laws of Japan.

The more I investigate the subject the more manifest are the evils resulting from the trade in opium. The government admits the danger from this traffic, the statesmen also admit it, and all people throughout Japan agree that the excessive use of opium is unquestionably a great evil and a great vice, and they have no objection to the prohibition of opium.

There is, however, a most serious question, namely, whether if the trade in opium be prohibited, the deficit in the revenue of the Formosa Government can be met. We can not take off a tax unless it is certain that there can be a corresponding reduction in the expenditure or, perhaps, a newly acquired source of revenue. But at this point it must be borne in mind that the Government must pay the cost of the opium imported at an expense of more than two-thirds the amount of the whole opium revenue; hence the net revenue of the Government can hardly be more than a million dollars. For the sake of raising so paltry a net revenue in such a fertile island as Formosa, it is absurd to maintain this curse.

Moreover, the sale to the and use of opium by Formosans below 22 years of age is strictly prohibited by the law, and even Formosans above 22 years, unless provided with the certified prescription of the government physicians in Formosa, are not to be allowed to buy and use it. Now suppose that there are 1,500,000 of women, out of 3,000,000, the whole population of Formosa, who are not accustomed to the use of opium; then deduct the number of boys and youths below 22 years from the remaining 1,500,000. Probably, there would remain not more than some 600,000 or 700,000. Out of this number, how many Formosans will be allowed to provide themselves with the certified prescriptions? one-half? one-third? one fourth? Let us, suppose one-fifth, or

some 150,000, are enrolled as certified opium smokers. Will the Japanese Government be able to raise the revenue of 3,500,000 *yen* from this paltry 150,000 Formosans?

It is very strange to see that while the Government, on the one hand, promulgates a law providing for limited prohibition, on the other, it endeavours to raise a large amount of revenue from this prohibited trade. If the revenue of 3,500,000 *yen* is to be raised from opium, it must be because the Government does not secure a strict enforcement of the law. If the Government does enforce the law, and allows certificates to be given only to those who are beyond cure, the revenue mentioned in the supplementary budget can hardly be secured. I may say, therefore, that it will be a great mistake, if the Government expects any such revenue from opium as is specified in the supplementary budget.

The apprehension of danger to life from abandoning the opium habit is not so great as is popularly supposed, and those who are compelled to break up a long established habit will only have a week or two of actual distress from the change, provided medical care and proper nourishment be secured.

Having weighed, therefore, all that has been said above, and considered seriously whether in this state of affairs the time were appropriate for the prohibition of opium, and whether there were sufficient ground for the Japanese Government to take such measures as would bring reputation to the nation

and happiness to its subjects in the newly acquired dominion, it seems to me that so many things concur to facilitate the prohibition of the trade in opium that I do not know of a more suitable occasion.

The prohibition of opium will be no hard matter, if the Government only promulgate a law and take measures to secure its strict enforcement. All the people of Japan are earnestly desirous of exterminating the opium vice completely, and where the public opinion is so strong, the opposition can be but small, especially if the Government take vigorous measures. The abolition of the opium traffic will add to the fame of Japan.

This opportunity, therefore, for freeing the Formosans from the evils of opium, should by no means be allowed to slip. We cannot well describe the joy, with which such a prohibition would be received in all the provinces of Formosa which have suffered from this deadly traffic. What gates would be shut against such a measure? What people would withhold its assent from such a measure? What true Formosans would refuse to obey such regulations? There is not one who would not be pleased with them. Let the Japanese Government take the strong view regarding the evils attending the consumption of opium and spare no time to strike down this hell-horn traffic!

NAGANO KOZO.

[Mr. Nagano Kozo is one of the graduates of the Tokyo Higher Commercial School and an ardent student of the opium question.]

OPIUM IN FORMOSA.

Baron Ishiguro, Surgeon-General of the Japanese army, has recently expressed (in *The KOKUMIN SHIMBUN*) very emphatically, his opinion that the importance of putting an end to the vicious practice of opium smoking on the island of Formosa is so great that he would not hesitate to enforce its prohibition, even if the extermination, or a complete exodus, of those who now use it were involved.

This judgment is sustained by facts and considerations which apply to, and concern, not Formosa alone, but the whole Japanese empire. All the world has been astonished by the record of the war between Japan and China. An immense difference being, through its events and results, demonstrated between the two nations, how are we to account for it? Hardly can it be assumed that, as a race, the Japanese are, physically or mentally, very greatly superior to the Chinese.

Three different solutions of this question have been proposed; no one of which can alone suffice. First, it is observed, the Chinese have been much slower than the Japanese in learning and adopting Western sciences and arts, especially the science and art of warfare. Admitting this to be true, we have to ask why has it been so, unless because of some radical cause, affecting

the moral and intellectual nature and condition of the Chinese people?

More important than this, in the view of most of those who have discussed the problem, has been the absence of national unity and patriotic loyalty among the Chinese; in strong contrast to the unanimity and devotion to their Emperor and their country manifested by the Japanese throughout the war.

But a moral difference between the two peoples must be sought for to explain, in part at least, these grounds of inferiority in the nation which, with nearly ten times the population and several times the wealth, of its adversary, was so easily conquered. What constitutes, or can have caused, this moral difference? Not the religions or ethical systems of the two countries, we may believe. Confucianism and Buddhism have been in China longer than in Japan. Christianity has had, through missionary labour, as much opportunity of recent influence in one country as in the other. The greatest difference in causation affecting the character of the two peoples has been, the long continued prevalence of opium smoking in China, and its absolute prohibition in Japan. This may seem to be a strong assertion, but it is supported by many facts, testified to by those who have had full opportunity of observation in China.

Not having now at hand documents containing this testimony, which goes back as far as the time of the "opium war" between Great Britain and China (one of the most unrighteous wars in history), I may be content with citing that of a specially competent witness, at present in Japan.

Dr. D. B. McCartee, who lived for thirty years in different parts of the Chinese empire, having there much medical as well as other experience, affirms that the ruinous effects of the opium habit came very often to his knowledge in that country. "When a young man becomes an opium-smoker," he says, "he is doomed." His capacity for business or work of any kind is soon impaired; it may be even destroyed. Not unfrequently, when that is the case, a family council is held, and, with the approval of his parents, such a ruined youth is bound hand and foot and held under the water of a stream until he is drowned.

Dr. Macartee never heard in China of the use of opium as a preventive of malarial disease. This excuse or occasion for its use and cultivation in India has been made much of by those who, because of its pecuniary profit, are defending the indulgence and encouragement, by the British government, of the opium traffic in India.

In the United States of America, there are many localities in which malarial fevers are common; in some places they are so severe as to be dangerous to life. My opportunities for becoming acquaint-

ed with medical practice in the United States having been, during many years, very good, I have never known of the suggestion there that opium might, with any advantage, be used as a preventive of fevers, or of any malarial disease whatever.

The danger to life of breaking off the opium habit has certainly been exaggerated. All that needs to be thought of in regard to it is, a provision for the medical treatment and care of those in whose cases it is thought to exist. This might be best done in one or more hospitals under government regulation. Opium smokers who are well enough to decline to be patients in such hospitals should have their choice, whether to abandon the habit or to leave the country at once. Even as a financial alternative, it will cost the Japanese government less in the end, to transport such persons to China at its own expense, than to keep up for an indefinite time a system of examinations and licenses of those who, at best, can be only worthless subjects.

Surgeon-General Ishiguro intimates that, if it be really impossible to enforce this prohibition. "Japan is in the position of one having received a present of poisoned cakes, and had better renounce her title to Formosa at once, so that her own people may be preserved from the contamination of the pernicious habit."

This is a sound opinion; because, if, on the pretext of hardship inflicted on Chinese in Formosa who are in the

habit of smoking opium, the prohibition be withdrawn so far as to license those who are accustomed to it, undoubtedly false claims will be made for such licenses; the moral effect of the prohibition will be destroyed; and the opportunities for obtaining and using opium will be such that Japanese as well as Chinese will soon become affected by the habit. This will then certainly extend, in time if not very soon, to Japan, by that facile infection of vicious habits which is only too well known in countries where frequent communication and reciprocal migration exist.

Like the licensing of houses of infamy of another kind, all well-wishers of Japan must strongly desire the avoidance

of opium-licensing in Formosa, or anywhere else in the empire. Vice can not be, short of what Christians look for as "the millenium," altogether suppressed. But to give it authoritative sanction by the action of governments, no matter under what limitations or restrictions, has been shown by much experience to fail utterly in diminishing either its prevalence or its injurious effects upon the health and prosperity of communities. Let the evil thing be condemned altogether.

HENRY HARTSHORNE.

[Dr. Hartshorne has been a Professor in several colleges, including the University of Pennsylvania; and is the author of a number of medical books, two of which have been translated into the Japanese language. He is now residing in Tokyo.]

MISCELLANEOUS.

SAKURAI-NO-EKI.

(*The Parting of Masashigé and His Son*).

(*Continued*).

Translated by Y. TAN.

Recitative:—*Brave as he is, Masashigé finds it hard to suppress his feelings, and tears stand in his eyes, while his son weeps outright.*

Masatsura. Thou mayst well say that it is better to be dead than to suffer thus. Yet shouldst thou leave us forever, we, the loyal subjects of His Majesty, would not be able to hold out longer—nay, we must give way at once. And alas! the whole empire

would then be given over to that villainous archtraitor. Oh, live, my father, I pray thee for the sake of thy country!

Masashigé. Thou art right in what thou sayst. But nothing can persuade me to alter my strong determination. After my death, thou shalt engrave on thy mind and never forget all that I have been accustomed to tell thee. From to-day, respect Akiyuki,

Sakon, Masazumi, and Masato, as thou hast respected thy father; apply thyself to learning day and night, and never neglect thy duty toward thy sovereign.

Recitative :—*So saying, he takes a roll of paper from his pocket.*

Masashigé. This contains articles of importance for the government of the state written by myself. (*Handing the scroll to Masatsura*). This I give thee as my legacy.

Masatsura. Thy most precious gift I gratefully accept. But thou couldst oblige me more if thou wouldst give me leave to follow thee to the field of battle. O take me with thee!

Masashigé. No, that may not be. Thy request sounds reasonable, yet remember, all is for our lord. Thou must remain in the capital, and serve thy sovereign in my stead, to the utmost of thy ability. To live and to die are both for his sake. Hast thou forgotten my constant precepts and thy fidelity to the emperor?

Masatsura. (*Weeping bitterly*). Upon my word, I have not. But allow me to beseech thee once more to take me with thee. Canst thou refuse me, in spite of all my earnest entreaties?

Masashigé. Fie! What nonsense! Stop thy unavailing cry! Tears befit a maiden's cheek. If thou dost not obey my command, thou wilt be disinherited forever.

Recitative :—*He thus pretends to be angry with Masatsura, while his own sharp eyes are moist with tears as he gazes upon his son. Since there is no room to dispute this stern-command the latter wipes away his tears.*

Masatsura. Then, there is no help for it. I shall do as thou hast ordered.

Masashigé. Well said, sweet child. Thou shalt ever cherish these my last words in thy bosom.

(*A bell rings*).

Enough; let not my private griefs keep me too long from the public service. It has just struck four. I must set out.

Recitative :—*As he says this, he rises up abruptly.*

Masatsura. Wait, my father! Wait! Art thou now going to depart—to depart for the field of battle from which thou art resolved never to return?

Masashigé. Ay, so.

Masatsura. O, good father! How can I but be sad indeed, as I part from thee.

Masashigé. 'Tis the same with me. It is only natural as I am thy father that I am loth to leave thee behind. There are no living things which do not feel the sorrow of parting. I warrant I love thee as much as thou lovest me, but there is no help. Further delay would be neglect of duty. Go thou home at once, dear son.

Masatsura. Alas! Is there no remedy? Must I now leave thee?

Masashigé. Urge me no more. Do as I bid thee.

Masatsura. A moment's delay, my father.

Masashigé. Pshaw! Speak no more, thou tender effeminate fellow! (*Aloud*). Bring here the horse! (*Masatsura falls on his knees and bursts into tears.*)

Masato. What! Is his lordship going to set out now?

Akiyuki. Let us take our last look at him and bid him farewell before he leaves this camp—nay, leaves this world. *Sakon*. There is naught else that can alleviate our grief and sorrow.

Masazumi. Alas! it is so; let us go and bid him farewell.

Recitative :—*A moment passes, and the curtain is pushed aside. Kusunoki Masashige comes forward on his noble steed, whose reins are slack, for it*

seems that the horse himself feels the sorrow of the parting and unwillingly carries the master to the battle-field.

(Masashige comes forward followed by a number of soldiers).

Masatō. My lord, we have heard the whole.

Akiyuki. Hast thou, then, made up thy mind to throw away thy life for thy country's sake?

Masazumi. For God's sake, I pray thou wouldst change thy resolution, for thy life is worth more than the lives of all thy vassals.

Masashigē. I have always been ready to die, should matters not go as I wish. Thank God, a man can die but once. From to-day, I trust my young son, Masatsura, to your care.

Akiyuki. Most willingly, my lord, do we undertake the charge. As long as we live, be assured, we shall take the most loyal care of him and guard him from all dangers and temptations which may lie in his path of life.

Masashigē. Rely on my gratitude. I rejoice in your devotion.

Masatsura. Oh, my father! Turn thy face toward us that we may see thee.

Masatō. For this will be our last look at thy countenance in this life.

(Masashige turns his face toward them and they gaze fixedly upon him).

Masatsura. Now farewell, my father!

Masashigē. Fare ye well! God bless you all!

The end.

THE TOTAL CAPITAL OF JAPAN.

According to a statistical examination made by the Japanese government with reference to drafting the bill for the taxation of occupations, the total amount of capital upon which the occupation tax is imposed is *yen*, 644,000,000 (1). The sum of money obtained from the capital invested in the wholesale trade is *yen*, 588,000,000. Now, the capital of the wholesale trade is supposed to be employed three times a year,

and hence the capital which produces the above sum must be *yen*, 196,000,000. (2).

The sum of money obtained from the capital invested in the retail trade is *yen* 1,011,000,000. Now since the capital of the retail trade is supposed to be used five times a year, the capital which produces the above sum must be *yen*, 202,000,000, (3).

The amount of the rent of buildings occupied by shopkeepers, renters of rooms, hotels, and eating houses, whose capital was not examined is *yen* 34,000,000. If the above sum is supposed to be equal to eight per cent., the price of the buildings will be *yen*, 429,000,000. (4).

Now, the entire capital of the twenty four occupations specified in the occupation tax bill is the sum of (1), (2), (3), and (4), which will be *yen*, 1,471,000,000. (A)

But the number of persons upon whom the occupation tax is laid is not more than 570,000, whereas the number of persons upon whom the occupation tax belonging to the prefecture taxation is laid at present is more than 2,300,000. Consequently, the number of persons who do not bear the national occupation tax is 1,730,000, which is over three times the number upon whom the tax is laid.

Although the persons who evade the burden of the occupation tax are mainly small capitalists, as there are also brewers and other large capitalists who evade the tax, the amount of capital will be at least $1\frac{1}{2}$ of (A) or *yen*, 2,207,000,000 (B).

Therefore the entire capital of the occupations of the whole country will be the sum of (A) and (B), which is *yen*, 3,678,000,000. (C).

But the above is the capital pertaining to commerce and manufacturing industries, that invested in agriculture being entirely excluded. Consequently, if we wish to know the entire capital of the whole country, the estimated capital invested in agriculture should be added to (C).

The value of the cultivated land of the whole country is about *yen*, 1,353,000,000 (a), and if we put the amount of rice produced in the

whole country at *koku*, 40,000,000 and estimate the price at 8 *yen* a *koku*, the total price will be *yen*, 320,000,000.

Again, if we put the amount of barley and wheat at *koku*, 20,000,000, and estimate the price at 6 *yen* a *koku*, the total price will be *yen*, 120,000,000.

If the price of rice, barley, and wheat be added together, the sum will be *yen*, 440,000,000. Now, if we subtract *yen*, 38,000,000 for a land tax, 6 per cent of (a) or *yen*, 79,000,000 for a rent from the above mentioned sum of *yen*, 440,000,000, the remainder will be *yen*, 324,000,000, which if divided by 1.05, will give 300,000,000 (b), and it will be the amount of circulating capital employed in agriculture.

The total amount of the capital employed in agriculture will then be (a) plus (b) or *yen*, 1,653,000,000, to which if we add (c), we shall get *yen*, 5,833,000,000, which is the entire capital of the whole country. Therefore, it will be quite safe to estimate the entire capital of the whole country as at least 5,000,000,000.

R. Hon. Taketomi Tokitoshi.

[The R. Hon Taketomi Tokitoshi is one of the *Shin-poto* members of the Lower House and is noted for his financial ability. In each session of the Imperial Diet, he has been elected to serve upon the Budget Committee and in 1895 he was the Chairman of that Committee.]

JAPAN'S RECENT VICTORIES.

During the last two years Japan has gained three great victories. The first was in being received by the treaty powers of the West on terms of equality. Japan is the first Asiatic nation to be thus admitted. Her rights should have been acknowledged sooner than they were by the Western powers, but the patience and perseverance of Japan, as she laboured and waited until she gained the victory, has won the admiration of the civilized world.

The second great victory which Japan has gained is over China. When the recent war began, the writer was in America, and although the sympathy of

the people was almost entirely with Japan, yet the expectation was that Japan would be beaten. How can the little empire of Japan whip a nation ten times as large and as populous as her own? was the question which was everywhere asked me. But she did it, and did it so easily that the whole world was astonished.

The third great victory which Japan gained was over herself, in being able, with so few exceptions, to put in practice the principles of the Red Cross Association. To be able to restrain her soldiers from pillage, and to treat her wounded and other prisoners as well as she did her own men, in the face of all the terrible provocation which the Chinese gave, calling for retaliation, was the grandest victory which Japan has gained, and this made more impression upon the nations of the West than all the other victories.

The self-control which Japan exhibited also, when Russia, France and Germany combined to take from her a part of the substantial results of the struggle with China, was another victory more important than any of those gained by force on land or sea.

These victories are, all of them, important, not only in their effect upon Japan, but in their effect upon the other nations of Eastern Asia. They have all made a powerful impression upon China, and none more than the kind treatment which many thousands of the Chinese people received at the hands of the Japanese.

The decree for the construction of railroads has already been issued. Many reforms are being agitated, and great results are to follow.

The causes of Japan's success in these victories are:—

1. Material. Complete modern military organization and armament.
2. Intellectual. Intelligence to successfully use the armament.

3. Moral. Loyalty, self-control, a high moral ideal.

These sources of success rise in importance in the order above named. They are, all three of them, almost entirely lacking in Korea and China. Morality and intelligence are the great needs of those nations. All the iron-clads and armaments in the world would be of no use to China, unless she had the intelligence to successfully use them, and intelligence itself would be useless to her, unless she had men of loyalty and high moral purpose to man them and direct them.

Japan may perhaps need to increase her armament and her military force, but does she not need also to perfect and emphasize her educational system? And above all does she not need to make sure of the best possible basis of morality in her schools and for the millions of her people? She needs to emphasize these things, not for herself alone, but that she may gain the greatest possible victory in the East by helping China and Korea to introduce such a basis of morality, as shall enable those nations to come out of their imbecile, disorganized condition, to be prosperous and powerful allies of Japan in all the future. The systems of morality which Korea and China have possessed have miserably failed. However good they may be as theoretical systems, they have no life or power in them to mould and move the people.

What system of morality shall Japan adopt for herself, and so help to introduce into Korea and China as the necessary foundation upon which alone an enlightened and prosperous civilization can be erected there?

J. D. DAVIS.

[Dr. Davis is one of the oldest Protestant missionaries in this country. He was associated with the late Rev. J. H. Neeshima in establishing the Doshisha, and is at present a Professor in the theological department of that institution.

THE HIGASHI HONGANJI.

A tourist, when he arrives at the Shichijō station of Kyoto, will certainly be struck by the splendor of the sight suddenly presented to him. It is a temple massive and gigantic, projecting into the air as if, as really it does, lordling over all its surroundings. This is the Higashi Honganji, the home of the authorities of the Shin sect. This sect, if not founded, was at least re-organized, by Shinran Shōnin, and represents what has proved to be one of the most popular forms of Buddhism. No wonder, therefore, that it includes so many advocates, not to say bigots, who would at any time sacrifice their fortunes and lives for their faith.

The original temple was built by Tokugawa Ieyasu in 1602. Since that time four successive structures have been destroyed by fire, the last of which succumbed in 1864. The late abbot, the Rt. Rev. Otani Kwoson made attempts to rebuild it. After the long interval of fourteen years, two halls—one dedicated to the Founder of the sect, and the other to Amida Butsu—were erected. The former called the *Daishi Dō*, perhaps, the largest wooden building in the East, is represented in the frontispiece of this number. Much has been said of the zeal shown by the Buddhists who aspired to assist in the erection of this temple and the following quotation will indicate the intensity of the enthusiasm which attended this enterprise. "It is said that the peasants in a certain village were desirous of sending as their contribution a magnificent *Keyaki** tree to be used as one of the pillars in the temple. The tree was, however, regarded sacred by those who had the right of disposal and they, therefore, refused to allow it to be cut down. Thereupon one of the peasants committed suicide by hanging himself from the branches of the tree, thus polluting it, with the result that no further objection was made to the removal. Many women cut off their hair that it might be made into ropes which could be used in drawing the materials used in construction. Some of these ropes, of which there were 83 in all, may now be seen at the temple. The longest is 360 ft. in length, and 1.3 ft. in circumference. The largest has a circumference of 1.6 ft., and is 138 ft. long."

The Higashi Honganji is, with one exception, the most influential Buddhist temple in Japan, and is now in the zenith of its power and opulence. But it would be absurd to infer from this fact, that the essential principles of Buddhism are at this time more fully manifested in this temple than in other days. Far from it! A cottage at Nazareth was more religious than St. Peter's

* A species of elm highly esteemed for such purposes, and also much used for cabinet work. It grows to a great size.

Cathedral at Rome. Abuses and corruption are the regular attendants to greatness. We will not venture to rehearse what our contemporary the "*Nihonjin*" has recently written regarding the present condition of this sect, nor do we go so far as to say, as some have done, that while this temple is the most beautiful building, it represents at the same time the most ugly establishment in modern Japan. But at least it is certain that no one can compare the priests of this temple, with their predecessors without a sense of incongruity. The popularization of a profound system has eventually entailed vulgarization, which is not farther from corruption

than penury is from beggary. The indefatigable efforts of Shinran and Rennyo to save the wretched and ignorant, and their sublime embodiment of the true kernel of the Mahayana are day by day disappearing from view. The Higashi Honganji has, indeed, enjoyed hundreds of years of peace and prosperity; but whether this prosperity can be maintained much longer is quite a question—a very serious question.

C. K. Sugimura.

[Mr. C. K. Sugimura belongs to the new school of Buddhism. He was formerly one of the writers of the Buddhist magazine, called *Hansai-ai-Zasshi*.]

CORRESPONDENCE.

CONGRATULATION.

To the Editor of THE FAR EAST.

Dear Sir:—I have received and read with great interest the copy of THE FAR EAST which you have kindly sent me, and am much pleased with it. All English-speakers will naturally be interested, and the large class of English-learning Japanese should certainly afford you such a constituency as you deserve; and wisely conducted as you will try to have it, it may be of great benefit to your country both at home and abroad. I congratulate you upon your brave enterprise and wish you success.

Yours respectfully,

EDGAR LEAVITT.

Tsukiji, Tokyo, March 14th, 1896.

QUESTIONS AND ANSWERS.

To the Editor of THE FAR EAST.

Sir,—With many others in Japan I heartily welcome the appearance of THE FAR EAST, and wish for it the greatest success. If you succeed in representing to the English reading world

the leading current Japanese thought on the great questions of the day, your magazine will be a boon to the friends of Japan everywhere, and a very special help to your nation in these critical years of its growth. It is important that the friends of Japan know through the medium of the English tongue what are the thoughts of the leading minds of Japan, not simply what party leaders are thinking. I believe in Japan, but am not at all satisfied with the representation she has for years had toward the outside world. I am now led to ask if you would take into consideration the opening of a page of your magazine for questions and answers. Could not much light be given in small space, and the truth on many important points be easily brought out in such a way?

DAVID S. SPENCER.

Nagoya, March 19, 1896

[We shall be very glad to follow the suggestion of our correspondent. If questions are sent to us, we will, so far as possible, insert them in our columns, and either answer them ourselves or allow our readers to do so.—Ed.]

NEWS AND NOTES.

THE CLOSING OF THE DIET.

The Imperial Diet was formally closed on the 27th. ult. The ceremony was held in the House of Peers, where the members of both Houses assembled at 11 o'clock a.m. All the Ministers of State except Marquis Ito were present, and Count Kuroda, the Acting Minister President, read the Imperial Message which began with the words:—"We

hereby declare the session of the Imperial Diet closed." The Message then went on to say, "Throughout the whole session you have well and diligently discharged your urgent duties to the state and it has given Us satisfaction to note the assiduity displayed in your deliberations upon all the important measures submitted for your consideration." The conclusion was as follows:—"In

recognition of your labour during the seventh session of the Imperial Diet, We present to each member of the two Houses a set (three) of silver cups." This session of the Diet, immediately after the Japan-China war, was regarded as of peculiar importance, especially in view of the increase of the military and naval appropriations. We are glad to see, it has reach a peaceful termination.

THE REWARDS TO THE OFFICERS AND MEMBERS OF THE TWO HOUSES OF THE IMPERIAL DIET.

Our readers have already seen that each member of the two Houses has received a set of silver cups in recognition of faithful service during the seventh session. About a week ago, the Emperor, also bestowed the First Class Order of Merit and the First Class Order of the Sacred Treasure on the Presidents of the two Houses, Marquis Hachisuka and Mr. Kusumoto Masataka; the Fourth Class Order of Merit and the Fourth Class Order of the Rising Sun on Marquis Kuroda, the Vice-President of the Upper House; and the Fourth Class Order of Merit and the Fourth Class Order of the Sacred Treasure on Mr. Shimada Saburo, the Vice-President of the Lower House. The seventh session of the Diet was opened at Hiroshima, just after the declaration of the war with China in 1894. At that session, it will be remembered, the Diet within three minutes voted the credit for the war. The Presidents and the members are now duly rewarded, though they discharged their responsibilities without any thought of such rewards.

THE GOVERNMENT AND THE LIBERALS.

The present relations of the Government to the Liberals are complicated. The latter who have supported the Government in the Lower House during the last session of the Diet are desirous of

a tangible reward for their support. They are accordingly pressing the Cabinet to give Count Itagaki, their chief, the office of Home minister, which has been vacant since the resignation of Viscount Nomura. They wish also to secure for the four or five leading members of their party, governorships in prominent *kens* (prefectures). According to the newspaper reports, though Marquis Ito wishes to accede to their demands, he hesitates, because of the fear lest the presence of Count Itagaki in the Cabinet might cause the breaking up of the present ministry. The Liberals, on the other hand, are preparing to attack the Cabinet at the next session of the Diet, if they are not rewarded as they have proposed. Thus we see that Marquis Ito is in a dilemma: either to accede to the demands of the Liberals and thus make sure of their continued support in the future, or to reject these demands for the sake of securing harmony in his Cabinet. Which course he will take is the question of the day.

THE SHIMPOTO SINCE THE CLOSE OF THE DIET.

In spite of the coalition between the Liberals and the Government, the *Shimpotô*, the newly consolidated Opposition, is engaged in extending its influence in the country. Some of the prominent members of the party are intending to go from Tokyo in various directions with the purpose of reporting the true state of things in the last session of the Diet, and thus showing the necessity for the reorganized party. We have already heard that the popular sympathy is turning toward the Opposition, especially in the north-eastern prefectures, and no doubt considerable progress will be made through this systematic effort to acquaint the people with the principles and purposes of the new party.

THE COLONIAL DEPARTMENT.

The annexation of Formosa made it necessary to establish a new department in the Government, the *Takushokumusho* or Colonial Department. It comprises two Bureaus, the Northern and the Southern. The former is concerned with the administration of Hokkaido, while the latter has charge of Formosan affairs. After the strenuous efforts of Marquis Ito and other Ministers, Lieutenant-General Viscount Takashima Tomonosuke has been appointed Minister and Mr. Kitagaki Kuninichi, the ex-chief of the Hokkaido Administration, Vice-Minister. Viscount Takashima is one of the eminent men of the Satsuma clan who held the portfolio of War in the Matsukata Cabinet. After the downfall of that Cabinet, he retired from office and has been credited with more or less of opposition to the present Cabinet. In last September, however, he went to Formosa to command the Southern Army, with the title of Vice-Governor-general. Some say that the establishment of the Colonial Department came from Marquis Ito's desire to gratify the ambition of Viscount Takashima and at the same time lessen the opposition to the present administration. Though we do not accept any such childish explanation, we are doubtful whether there is any real necessity for the establishment of an independent department for the administration of Hokkaido and Formosa.

THE ORGANIZATION OF THE FORMOSAN GOVERNMENT.

The organization of the Formosan Government, adopted by the Imperial Diet was promulgated at the end of March, and has been in operation since the 1st of April. It consists of two departments. The first, the Department of Civil Affairs, comprises seven bureaus, namely: (1) the Miscellaneous, (2) the Home, (3) the Colonial, (4) the Finan-

cial, (5) the Judicial, (6) the Educational, and (7) the Bureau of Communications.

The second department, that of War, consists of two Bureaus: (1) the Naval and (2) the Military. These are under the direct control of the Governor-general. For the administration, of civil affairs, the civilized portion of the Island is divided into three prefectures called *ken*, each of which has its own provincial government. They are Taihoku, Taichiu, and Tainan. There are, besides many offices called *Bukonsho* established for the purpose of pacifying and educating the Barbarians. Moreover the Governor-general who, commands the navy and the army, and administers the civil affairs of Formosa and the Pescadores under the supervision of the Colonial Minister, has also the right, in case he deems it necessary, to promulgate regulations which shall have the same force as the Imperial laws. Hence it may be said that Formosa is under military rule as well as under a civil administration.

KOREAN AFFAIRS.

In the recent political situation of Korea, it is noteworthy that the influence of Li-Hanshin, the pro-Russian minister, is diminishing, while that of the American elements, like Li Kanyo, Li-Inyo etc., is gradually increasing. This may be the result of Li Hanshin's haughtiness, or of a change in Russian diplomacy in order to avoid the jealousy of the other Powers and allow America to face the difficulties of the Korean administration. If we may foretell the coming of autumn throughout the whole mountain by the falling of a single leaf, as a Japanese proverb says, we can not regard this phenomenon as a trifling matter. As for the murder of our countrymen in connection with the recent riots, we can not help hoping that our diplomats will take strong measures.

THE ALARMING CONDITION OF THE SILK MARKET.

From such causes as the depression in trade brought about by political disturbances in the Western world, and the excess of supply over demand, the silk market of Japan is in an alarming condition. - More than 30,000 bales, it is stated, now remain in the warehouses at Yokohama, without any hope of material reduction, although spring is usually the busiest season of the year. Since the silk is the most important item in our export trade, we earnestly hope that the market may soon recover from its present miserable state as a result of the more peaceful prospects of Europe and America.

THE NEW OFFICE OF THE NIPPON GINKO.

The building for the offices of the Nippon Ginko (the Central Bank of Japan) was recently completed at an expense of almost one and a-quarter million *yen*, after an interval of more than five years. It occupies 1,713 *tsubo* (a *tsubo* is equivalent to thirty six square-feet) in the busiest part of Tokyo and is said to be not only the largest but also the strongest building in the East.

SHOPS FOR THE MANUFACTURE OF ROLLING STOCK FOR RAILWAYS.

Messrs, Iwasaki, Shibusawa and several other merchants and capitalists are now planning to found a company for turning out railway rolling-stock, with a paid-up capital of 500,000 *yen*. The company, it is stated, will establish two factories, one at Osaka and the other at Tokyo, with the expectation of turning out twelve locomotives, fifty passenger cars and two hundred freight wagons each year. Those who know that labour in Japan costs only one fifth of what must be paid in England will surely acknowledge that the success of this scheme will check in no small degree the outflow of Japanese capital to foreign countries.

EARL SPENCER IN JAPAN.

Earl Spencer, the First Lord of the Admiralty in the last Liberal cabinet of England, is now on a visit to this country. The cordiality with which the public has received the noble Earl has been unusual. Lengthy comments on the British ex-Minister's visit have been made by the press, and the attention of the people has been focussed upon him. On the 11th. inst., the day after his arrival in Tokyo, the Oriental Society, an association for the discussion of the problems of the Eastern world and which comprises nearly all the eminent men of the Empire, gave a banquet to the Earl in the Imperial Hotel. Marquis Hachisuka, President of the House of Peers, and Sir Ernest Satow, the British Minister in Tokyo, proposed the healths, respectively, of Her Majesty the Queen of the United Kingdom, and of His Majesty the Emperor of Japan. Count Soyejima, the President of the Society, Vice-Admiral Ito, the Chief of the General Staff of the Japanese Navy, Marquis Kuga, the Governor of the Tokyo Prefecture, and Mr. Shibusawa, one of the most illustrious business men of the city, welcomed the guest in most respectful terms. The fact was emphasized in the speeches, that the reception was given him as a worthy representative of England to which country Japan has stood in the relation of a pupil to his teacher. Earl Spencer returned his thanks, speaking highly of Japanese scenery, arts, industry and especially of the Navy. Afterwards, short speeches were made by Viscount Watanabe, the Minister of Finance, and the Hon. Earnest Beckett, member, of the British House of Commons.

COUNT ITAGAKI'S ENTRANCE INTO THE CABINET.

After the forgoing notes were put in type Count Itagaki was appointed to the portfolio of Home Affairs with the understanding that he has no relation with the Liberal Party.



YOKOI SHŌNAN.

(See the article on "The Dawning of New Japan.")

THE FAR EAST

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THE FORMOSAN PROBLEM.

As one of the results of the recent war, we have become responsible for the government of the whole of Formosa and the Pescadores. Laying aside the question, whether the gains to Japan resulting from the war were commensurate with the expenditure incurred (since recent events have darkened our prospects in Korea and China), we have no doubt that the annexation of this beautiful island by the Rising Power of the East, will prove a matter of no little importance to the world at large.

Now, our empire extends from 22° to 51° N.L., a distance of about two thousand five hundred miles, and it lies for the most part within the most fruitful portion of the temperate zone. We can sail from our new treaty-ports to Amoy within nine or ten hours; to Hongkong within one day; to Manila within one day and half. We have gained wide plains and fields fitted for colonization, ports appropriate for trade, and harbours suitable for dockyards. It would be a matter of great interest to investigate the

Formosan problem, or problems, from the naval and military points of view. Here, however, we shall restrict our discussion to the commercial and industrial prospects of the island, with special reference to the question of national expansion. By way of introduction, let us take a short survey of the resources of the new territory.

The island of Formosa is naturally divided into two portions. The eastern portion, inhabited by the barbarians, is full of mountains and valleys. What its population or its resources may be, no one can tell even to this day; for there is little intercourse between the barbarians and the outside world. All that we have heard of them is that they do not favour civilization; that they are divided into numerous independent groups, each with its own chief, which sometimes fight savagely with one another; that they live upon game and wild fruits and do not cultivate the soil. Thus we see that these barbarians closely resemble the natives of Central

Africa, and that no immediate advantage may be expected from them. But their sturdy physique, their simplicity and teachableness, taken in connection with the fertility of the territory they occupy, which produces a great variety, both of animal and vegetable life, warrant the conviction that in time they will prove a great addition to our national resources. The paramount duty of our Government and people in regard to these barbarians is, by kindness and careful instruction to convert them into simple-hearted and loyal Japanese subjects.

The western half of Formosa, however, exhibits a marked contrast. Though there are mountain ranges here and there, it is comparatively level and includes a wide area covered with rice-fields and orchards. These plains are settled by two millions of civilized Chinese, who occupy about six thousand villages and towns. They cultivate the soil, administer the government, and produce some of the more simple kinds of manufactured articles. Hence in general when we speak of Formosa, we mean this western portion only. Though not more than one half of the whole island, it is famous for various articles of production; among these, tea, sugar, camphor, rice, gold, coal, and sulphur are the most important. Tea has been exported to the United States of America, through the mediation of Amoy merchants, while Formosan sugar, passing through the hands of Hongkong traders, is conveyed to the

various countries of the East. Even Japan herself has hitherto derived a large share of her supply of sugar from Formosa. For the sake of greater definiteness we append the following statistics which indicate the amount of the above mentioned articles exported in 1894.

| Commodities. | Value in Taels.* |
|--------------|------------------|
| Tea | 4,086,305. |
| Sugar | 1,897,966. |
| Camphor..... | 833,241. |
| Gold..... | 700,000. |
| Coal..... | 86,696. |
| Sulphur..... | 11,900. |

The prospective production of camphor and gold seems to us to be worthy of especial attention. The export of the former, which in 1887 was only 1,334 piculs, rose in 1895 to 39,547 piculs, roughly speaking, an increase of thirty four fold within eight years. In the mean time, the gold-dust of Formosa has deservedly attracted public attention, both because of its quantity and quality. In the northern part of the island, along the Ki-lung River we find gold dust in many places. It was discovered about ten years ago by a certain Chinese miner who had worked in the mines of California. Though there is an indefinite quantity of this hidden treasure and though its quality is also wonderfully excellent, no considerable progress has been made in mining it—only three thousand workmen being employed, with the result of a meagre export of seven hundred

* The *tael* is equivalent to about *yen*, 1.43.

thousand Mexican dollars per year—because the ignorant Formosans have been unable to avail themselves of scientific processes.

Now, let us pass to our proper subject, namely, the prospects of commerce and industry in Formosa. First of all, Formosa constitutes an invaluable store-house of raw materials. No manufacturing industry has made progress, nay, none has been undertaken. There are no corporations nor any factories to be found there. Even tiles, it is stated, are not made in sufficient quantity to supply the demand, but are imported in great quantity from Amoy. It is true that sugar and camphor are produced, but this production can not be called manufacturing in the proper sense of the word. All articles hitherto produced have been made entirely by hand. For example, the method of getting camphor is simply to throw pieces of the wood into a boiler with water, and extract the camphor by a rude process of distillation. Again, in spite of the great quantity of hemp cultivated in the Formosan fields, women are never seen weaving it into cloth. The entire crop is exported to the continent to be woven there. Formosa at present is in the agricultural stage. Manufacturing industries are yet to be developed. But, contemplating these resources and the wealth of raw materials, we can hardly doubt that such industries will be created within the next few years, in case the Japanese settlers will avail themselves of the aid which the arts and sciences of the age have

to offer. Especially the manufacture of camphor, the mining of coal, the analysis of ores, etc. will assume a new phase, if only better methods of production be employed.

In the next place, the foreign and local trade of Formosa is far from being satisfactory, though it is by no means in the backward condition of the manufacturing industries. The total exports and imports in 1894 were 7,277,103 and 4,854,079 *Haikwan Taels*, respectively, one half of the total imports being the useless opium. We will not concern ourselves here with the important question, whether opium smoking in the island should be strictly prohibited at once or be gradually suppressed. Is there after all any significant trade in Formosa except that of opium? Is there any systematic banking to be found there? A petty retail trade may be active, as in other places in China. Family credit may be firm, as it usually is. Small monetary organizations may have their influence in limited districts, as similar corporations do all through China. But who will dare to say, that commerce in Formosa is prosperous while there are no public trading corporations or any banks on a large scale? Of course, we know that there are branches or agencies of foreign business corporations at the treaty ports, but they are few in number and can have but relatively little influence upon the money market of the island as a whole. Since the progress of commerce is proportionate to that of

the manufacturing industries, we are not surprised at the low state of Formosan commerce which is adjusted to the primitive stage of industry already described. As industries are developed in Formosa, in like ratio will its commerce be improved.

Moreover, the real cause which has prevented the development of industry and commerce in the island has been the maladministration of the Chinese Government. Though civil and military affairs were in a better condition than in other Chinese provinces, because of the progressive measures of Liu Mei Den, the ex-governor of Formosa, yet communication between the different parts of the island is difficult; life and property are not safe; social order is not fully maintained. Unless these hinderances be entirely taken away, the development of commerce and industry must be slow. Our Government has undertaken, from the beginning of this fiscal year, to reform the civil administration and to render effective the protection offered by the naval and military forces, so far as the limit of expenditure sanctioned by the Imperial Diet will allow. Post offices have been already opened and a police force has been organized. Roads, bridges, banks etc. will soon be constructed and schools will be founded. Furthermore, the regulations referred to in the last number of *THE FAR EAST* under the topic of "The Formosan Government" have been in force since the first of April last. These improvements

are to be inaugurated during the current fiscal year. During the year following, railways will be constructed, harbors and dockyards will be prepared. Will these preparations fail to attract the attention of merchants and bankers both at home and abroad? We are confident that, within the next few years, Formosa will surprise the world by its thorough change. If the trade of Tamsui and Tainan be improved by these various enterprises, can Hongkong fail to gain largely from the increased commercial activity? Will not Amoy and Manila share in this prosperity? If these Eastern ports became flourishing, will not this affect most favorably the markets of Europe and America? It is to be remembered that Formosa has not only the natural advantages fitting it to become a commercial station like Hongkong, but it is adapted also to be a centre of consumption and of production as well. In view of these considerations, we are confirmed in our conviction that the annexation of this beautiful island by the Rising Power of the East is a matter of world wide interest.

Let us add in conclusion that while, of course, we desire the material progress of Formosa, what we desire most of all is the spiritual development of its people. It is our duty to guide them, since they are to be Japanese subjects forever, by the power of religion and education, and to instill into their hearts the patriotic spirit of Yamato.

SPECIAL CONTRIBUTIONS.

THE INDUSTRIAL PROGRESS OF JAPAN.

From an economic point of view Japan is both bewildering and fascinating. It presents, to-day, a most interesting study to the political economist and statist. Heretofore it has been the field for artists, for the lovers of the antique, for curio hunters and for those who have painted its temples, its tea houses, its bewitching dances, its picturesque singers, its delicate cherry blossoms, its exquisite flowers and its delirium of bric-a-brac. The day for this has gone and Japan must be taken seriously, must be studied from an altogether different point of view. It has taken its position with the great civilized nations of the earth and has become an important factor in the commerce of the world. A branch of the new vigorous progressive spirit of our Western world has taken root here, and bids fair to grow and flourish and make this island Empire of the Pacific to the Far East, what Great Britain has been to the Western world. With an industrious, skillful and thrifty population, including her colonies, of 45,000,000, Japan has an irresistible reserve force for the work it has mapped out in this quarter of the globe. It has an industrial army that has gone into the conflict of nations with whatever implement it had at hand. It has

not waited until every man was equipped with the latest modern appliances, but has begun making excellent articles with the tools within its reach. In Osaka last week, it is no exaggeration to say, I saw the methods of a thousand years ago, side by side with the latest and most ingenious labor saving devices. The quotations from the Rice Exchange were being waved by flags from peak to peak, within a stone's throw of the Post Office Building where could be heard the click of the telegraph implements and the "hello" of the telephone girl in her *kimono*. In the magnificently equipped cotton spinning and weaving factories, in paper mills, in some of the large silk factories, in the clock and watch factories, in the machine shops of Japan, I have seen the most modern English, German, and American machinery, and forces of men and women as thoroughly organized and as fully equipped as any on earth. On the other hand, within the shadow of these immense establishments in the Osaka districts, where tall chimneys remind one of Manchester, Philadelphia, and Chicago, thousands of human beings labor with tools so crude and implements so ancient that you are taken back to the cities of the ancient world.

These tremendous contrasts, to my mind, show the courage of the Japanese.

The hand weavers and spinners and, indeed, those engaged in all handicrafts in enlightened England fought every labor saving device with the unreasoning persistency of their race. They broke up Arkwright's models, they tried to kill Hargreaves. Other inventors of textile machinery had to hide in garrets from mobs of infuriated workmen who did not hesitate at bloodshed and intimidation to stop the introduction of new methods. How different with the Japanese! He simply throws away the old device when he can secure the new. Like all good workmen, however, he does not stand idly by waiting for the better implements. He pounds away at his rice, runs off beautiful silken threads from the ancient spinning wheel, plies the hand dextrously at all occupations, as he did a thousand years ago, wholly oblivious of the hum and rattle of the modern machinery in the surrounding factories. He can not afford to stop, but he is none the less awaiting his turn to secure the newer machine. When Japan is fully equipped with the latest machinery, it will, in my opinion, be the most potent industrial force in the markets of the world.

There are ample reasons for this opinion. A glance at what has been accomplished in the last ten years by these people poorly equipped, apparently ignorant of modern methods and unacquainted with the needs of foreign countries is sufficient to indicate its correctness. Almost within that time, the foreign commerce of Japan has qua-

drupled and is now nearly *yen*, 300,000,000. The increase of 1895 over 1894 was greater than the total exports of ten or twelve years ago. Beside this, it has supplied a constantly increasing consumption in the home market, which after all is the most valuable consideration. Look at some of the principal industries. First as to silk and manufactures of silk. Ten or fifteen years ago, Japan was in danger of losing reputation even in silk culture, and the products of other nations were regarded as of better quality. To-day by using those intelligent methods, which Japanese producers seem ever ready to adopt, Japan holds a stronger position as a silk producing country than ever and the quality is unsurpassed.

Japan is a nation of weavers. Its women weave as naturally as they perform domestic duties. The census of 1894 returns nearly 950,000 persons as weavers—nearly 900,000 women and girls. To utilize this immense force was of the first importance, because it is far more necessary to provide fabrics consumed at home. Last year the value of the silk and cotton cloth produced in Japan, including such important articles as *kimono* stuff and fabrics for *obi*, was *yen*, 71,350,747 and the exports of textiles reached nearly *yen*, 20,000,000. Cotton spinning is another industry that in 1889 gave employment to only 5,391 women and 2,539 men, whereas to-day I find 30,000 women and 10,000 men engaged actively in some of the finest

cotton mills in the world—mills, too, that are splendidly organized, making large profits and capable of not only supplying the home market, but of laying the foundation for supplying the demands of 400,000,000 natural customers in Asia, for cotton cloth now largely imported from Europe.

In the staple article of matches, Japan has, aided by modern machinery, captured Asia and is pushing on to Europe. The export of *yen*, 50,000,000 of cotton cloth to China and Korea is no greater achievement in that industry than the export of *yen*, 5,000,000 of matches in an industry in which Europe had shown great ingenuity in retaining the market until Japan entered the field. There are many other industries which I have investigated during my stay in Japan, namely, that of rug making at Sakai, matting, the manufacture of brushes, leather goods, surgical instruments, etc. Japan has reached a great degree of excellence in all these branches. The only thing that can destroy the foreign market for the commodities which Japan offers is the deterioration of the quality. It is a matter for rejoicing to those interested in Japanese progress that the several guilds or associations, as well as the Imperial Government, have taken these questions up and that stringent regulations looking to the insurance of good quality of material and workmanship have been adopted. Both the rug and matting industries have suffered in this respect; but in all these industries, I find great improvement is being made

this year, and every precaution to produce only good articles is being taken. The brushes of all classes now in course of manufacture are far superior to any thing heretofore made in Japan.

The large cities of Japan I find filled with industrial energy, while in the country districts through which I have traveled, the click of the shuttle and the whir of the spinning wheel may be heard in almost every cottage. Manufacturing seems to run right along the lines of agriculture. The mulberry tree, the silkworm, the filature, the woven thread, the woven cloth, the dyeing and the finishing of *habutai*, handkerchiefs, and crapes are not infrequently combined in one establishment. This background of real handicraft, with labor so cheap and so industrious as in Japan, carried on in the country districts will be hard to beat even by modern machinery within the barren walls of brick factories. It may have to give way as the centralization of industries increases. Should this happen, it will be well for Japanese statesmen to bear one important fact in mind, namely that human beings thus confined can not work the same number of hours as their compatriots in the country districts do. Japan must have good factory laws at once; it is folly to kill the goose that lays the golden eggs. That is what the employment of small children and growing girls for twelve or fourteen hours in factories will do. There is neither sense, humanity, nor economy in such a course. It will destroy the stamina of the people. Long hours and no regular

cessation of work on the seventh day are bad anyhow. They are far more destructive to health when the workers are penned up in a mill or factory than when the work is performed in the field, or by the open door of a cottage. I am glad to write in this connection, that the sanitary authorities in the Osaka district have taken up this matter of employment of children and long hours, and that the attention of the Imperial Diet will be called to the evils arising from the lack of proper factory regulations.

The district of Japan which interested me most was that around the Bay of Osaka—including the cities of Hyogo, Kyoto, and Osaka, which altogether has a population of 3,750,000. From this, the mighty city growing up at the head of the Inland Seas can draw its supply of cheap labor. But more than this. Within a hundred miles north and south, Osaka and the great commercial port of Kobé have a population of over 16,000,000 and within this radius may be found (excepting Tokyo and Yokohama) all the large cities of Japan. Cross the Bay, only sixty miles away, and you have the island of Shikoku with 3,000,000 more. Here is a tributary population greater than that around London, and compared with which New York and its environments seem a thinly settled country and Chicago an unsettled area. From this centre of industrial energy, Japan has a splendid outlet through the Inland Seas, and can supply China, now open to commerce and manufactures, rapidly developing Korea and Formosa

which the Japanese are now civilizing; and when the great Siberian railroad is completed, Osaka can send its goods direct to London from Vladivostok by a water journey of a few days. Surely the possibilities of this part of New Japan are full of hope and forecast future prosperity for the Empire. And now a word as to the immediate needs of Japan. First it must be remembered that I am a strong believer in the building up of home industry. I do not believe it pays a nation to buy abroad that which it can make at home, even if the home article costs twice as much. For instance the question is what does a ton of steel rails, or a locomotive, or an ironclad, cost the nation? Simply the material actually consumed in the manufacture. That is the coal, the iron, or the limestone. So long, therefore, as you have surplus labor to run the factories, land on which to build them, and capital to finance the enterprise, it is cheaper to make these things at home. You do not lose the labor, son succeeds father and so on. You do not lose anything except the material consumed. That would remain imbedded in the rocks. It is practically this, if you buy a ton of rails abroad some other nation has the money. If you make them at home, you have the rails and the money. The prosperity of the United States is largely due to this policy of building up our home industries. If you must buy abroad, of course, I should prefer that you buy of the United States, but your first interest is to make what you can at home and

employ your own labor. Japan needs more railways. The travel on existing roads is simply enormous. I have never seen anything like it any where else. You could profitably employ 20,000 miles of railways.

Japan needs more machine shops, iron factories and ship yards. Especial attention should be given to these branches of industry because, after all, iron and steel are the great civilizers. The consumption of these materials indicates the rank of a country in the family of nations. I am glad to find that the Government Technical School recognizes this fact and is giving special attention to instruction in the department of mechanics and machinery. Next, the manufacture of wool should be considered. I have seen some beautiful woollen fabrics woven in Japan. With Australia near and an unlimited supply of cheap labor you could easily put some of the million weavers returned in 1894, at this important branch of textile industry.

These are a few passing thoughts hurriedly expressed at the request of the editor of *THE FAR EAST*, by one who

has spent far too little time in Japan, and who departs from its shores with the hope that some day opportunity may be afforded him of returning again and renewing the studies so imperfectly begun. In making the few suggestions contained in this article, I am aware that our Japanese friends are fully alive to their own opportunities, and that extensive efforts are now on foot looking toward the extension of railways, the building of the merchant marine, the establishment of iron factories, steel mills and workshops for the manufacture of machinery. Meantime, in common with a majority of my own countrymen, I wish Japan every possible success in the great work it is doing in the Pacific.

ROBERT P. PORTER.

Tokyo, May 14th, 1896.

[The Hon. Robert P. Porter, editor and proprietor of the *Cleveland World* (U. S. A.), was superintendent of the Eleventh United States Census, Member of the U. S. Tariff Commission and has held other important public offices. He is the author of several works on statistical and economic subjects. He is also a contributor to leading magazines and reviews in England and the United States. In 1883-1885, he travelled extensively in Europe, writing a remarkable series of letters for the New York "Tribune" which was translated into several languages. He has recently spent several months in Japan and has made a study of the country from an industrial point of view.]

OUR AMBITION.

Man can not live without ambition and the same is true of nations. Japan has her cherished ambition. It is to become the light of Asia and to spread the beneficent influence of civilization over the nations of the Far East. She

has, however, always been misunderstood by the governments and peoples of Europe and America.

When she laid aside the sword and engaged in peaceful pursuits, they thought her people incapable of any-

thing more than drawing pictures of birds and flowers, or of making metrical compositions; they refused to rank her even with the fourth class nations of the West. Moreover, they considered her a dependency of China and even associated her in their minds with Korea. It is the result of this misunderstanding that the nations of Europe and America so long refused to revise their treaties and thus aroused to such a degree the indignation of the Japanese people.

When we won the successive victories of the late war which the insulting conduct of the Chinese government forced upon us, our country stood forth before the world in a very different aspect, and the old misconception gave place to another. They then set us down as a warlike nation fond of military glory and desirous of conquest. The allegorical picture which was sent by the German Emperor to the Emperor of Russia furnishes a significant illustration of this new misconception. It was a result of this misconception that, when the Shimonoseki Treaty was signed, the three Powers, Russia, Germany and France united, in spite of their conflicting interests, to deprive us of the fruit of our brilliant victory. To the same cause, probably, may be traced the suspicion, prevalent at the close of the China-Japan war, that there existed a secret treaty between England and Japan, and this suspicion doubtless was one of the causes which hastened the union of the three Powers.

In regard to our policy towards Korea, certain nations are under the misapprehension that the relations between Russia and Japan have become more friendly, and even a telegram, to the effect that a mutual understanding has been arrived at between Russia and Japan, has appeared in the newspapers of various cities of Europe and America. This is, we may suppose, the result of the unsettled state of the policy of Great Britain towards Russia regarding the Far East.

Again, it is likewise a result of a misunderstanding of Japan's policy that the number of those who proclaim the advantage of bringing England and Russia into intimate relations has greatly increased in England. The recent speech of Mr. Balfour which he made, being a minister of the Cabinet, with the purpose of encouraging Russia to extend her borders to the south (in the Far East) is supposed to have been inspired by the special intention of hastening a collision between Russia and Japan, in view of the suspected secret union between them.

An intimate relationship between Russia and Japan would be greatly injurious to the interests of England in the East. The British government, therefore, apparently tried, on the one hand, to get the good will of Russia by encouraging her to seek conquests in the South, and on the other, to interrupt the union of Russia and Japan by inciting them to a conflict. Whatever may have been the purpose of those

whom Mr. Balfour represented, they misconceived the real intention of Japan, and considered her progress injurious to the interests of Great Britain. Thus we have been misunderstood, and in consequence we have been sometimes looked upon with contempt, sometimes with envy, sometimes with suspicion. Let us, therefore, explain our true position and ambition.

The Japanese are not an aggressive, but a very peaceful people. Consequently, in spite of many opportunities of invading foreign countries, they have never sought to make conquests, but have been satisfied to live within the limits of the Island Empire. They have preferred to learn the fine arts and literature rather than the art of killing men. Military science, therefore, made comparatively slow progress in feudal times, though the fine arts were specially encouraged. It is a peculiar characteristic of our people that they find their happiness in a life of simplicity amid the beauties of nature, yet they are by no means idle. It is their ambition to secure this natural happiness in as high a degree as possible. For this reason they hate violence in all its forms.

Our people are not so obstinate as Europeans and Americans, neither do they dislike foreigners and foreign things as much as Europeans and Americans do. If they meet with anything good and useful, they immediately adopt and enjoy it, entirely regardless of the country from which it comes. No

people have so little anti-foreign spirit as the Japanese.

But we can not get the happiness we seek, if Oriental nations are to be trampled upon by the nations of the Occident, and the people in Europe and America do not dream of the lawless and disorderly behaviour of some of their own countrymen residing abroad. Consequently it is our ambition to place the nations of Asia, or at least the nations of the Far East, in the same rank with the nations of the West and to increase their common happiness by discarding all violence and exhibiting always a spirit of good will. If heaven will help us to attain the goal of our ambition and induce China and Korea to follow our steps, the nations of the Far East can easily take their stand by the side of the nations of Europe and America and they can by such an alliance increase the stock of human happiness without either trying to assault from the one side or being assaulted from the other.

The nations of Europe and America which have the greatest interest and the strongest influence in the Far East are England and Russia, to which follow France, Germany, the United States, and Italy. We are not specially related with any one of the above named nations, but any nation which violates our golden rule, "let the people of the Far East govern the Far East" is our enemy and the nation which does not is our friend.

Some foreigners think the improvement of Japanese manufactures and trade is injurious to the interests of their

respective countries, but this is a great error. The market of Asia is not so small that it can be monopolized by two or three countries, and as the demand for commodities will increase with the progress of civilization in future, there is no need of this anxiety. Moreover, if the manufactures and trade of Japan improve, the amount of her imports will increase along with the increase of her national wealth. It is a great mistake to think that the progress of any other nation is injurious to one's own nation. There will be no danger of collision between Japan and those nations which come to the East with the object of manufacturing or trading, but a nation which comes with the purpose of subjugation can not avoid our opposition, for her object is to satisfy herself at the expense of the happiness of the Far East.

The cause of the China-Japan war was in Korea, and, therefore, Imperial Japan should not, from the point of honour and interest, recede one step from its position in the Peninsular Kingdom. Our diplomatists sometimes take a self-effacing policy, but it is their mistake for a time, and the nation should try to recover its former position. If Russia wishes to become friendly with our people, she must trust Korea to our care, or else she can not become a friend of our people, although she may become the friend of our Government.

If we try to support Korea with our power alone, the nations of the Far East can be made to stand with the nations of Europe and America, but the nations of

the West and of the East can not stand side by side, if any Western nation secures control in Korea. The perfect happiness of mankind can not be obtained, if any nation secures power in order to use it for the oppression of another. We must try our best to maintain the independence of the nations of the East, for it will be the greatest misfortune, if they are trampled under the horses' hoofs of a Western power.

Short-sighted persons may consider what we have said to be due to an anti-foreign spirit, but it will be a great mistake. If any nation should try to make an invasion, like that of Tamerlane against the Continent of Europe, the Europeans would oppose it with all their might. But such opposition could not fairly be said to be due to an anti-foreign spirit. Now that certain European nations are trying to get control in the Far East by military means, it is most improper to attribute to an anti-foreign spirit, the opposition to such a use of brute force.

Americans try to expel even the peaceful Chinese from their country. Certainly, it is not unnatural to oppose those who seek to oppress Eastern nations by means of iron and blood. Our present ambition is to maintain peace among the nations of the East and to increase their happiness, and the first step is to uphold the balance of power between the East and the West.

In accomplishing this object, we are most anxious about the conduct and fate of the Chinese Empire. As regards her

conduct, we are most anxious about the application of her maxim, 遠交近攻, which being interpreted, means friendliness toward Europe and enmity to Japan. As regards her fate, we are most anxious to prevent her ruin.

It is a mistake for Europeans and Americans to suppose that China is sleeping. She is not sleeping, but she is severely sick and almost dead. If we cannot find some suitable method of treatment, we can not accomplish the object of our ambition. As this is a great and complicated problem, its discussion must be deferred to a later day.

Japan must try, first of all, to dispel the misunderstandings of Europeans and

Americans, and then let them declare themselves friends or enemies of Japan, according as a true understanding of the condition of things may impel them to do.

England whose interest in the East is the greatest among the European and American nations must alter her present flirting policy and adopt a fixed attitude. Flirtation should be prohibited among nations as well as among private persons.

Ozaki Yukiwo.

[The Hon. Ozaki Yukiwo, one of the most celebrated statesmen of the Opposition and a conspicuous member of the Diet, has a high reputation as an orator and as a writer. He began his journalistic career about twenty years ago. Since that time he has served as editor of three or four different journals, among which *The Hochi shimbun* is the most important. He was once abroad and has observed carefully the condition of affairs in the various countries of Europe and America.]

RISE AND PROGRESS OF THE JAPANESE DRAMA.

THE DEVELOPMENT OF THE ODORI; THE OKUNI-KABUKI.

Along with the changes in the development of the drama as indicated in the foregoing pages, from the closing days of the Ashikagas (A.D. 1500) onward the dancing of women came gradually into vogue. The dancing thus performed by charming women or pretty youths, exclusively, accompanied by songs and music, was called *odori*. The name *odori* dates from about this time. It is correlated with the word *mai*.* We say,

* There seem to be no single words in English that correspond even approximately to these two.

the *mai* of the hands, the *odori* of the feet. Unlike the wildness, ease, and refinement of the former, the latter is distinguished by its lightness, liveliness, and gaiety. Being highly esteemed and enjoyed by all men of that time, from the *shogun*, *daimyo*, and *samurai* to the common people, the *odori* became the fashion of the day and gained wide currency.

During the years of Bunroku and Keicho (A.D. 1592-1611) there appeared among the dancing girls, a heroine who greatly improved her art and thus made a new step toward the dramatic plays of the pre-

sent day. The name of this dancer was Okuni, and she belonged to the province of Idzumo. She was at first a *miko* (sacred virgin) of the great shrine of Idzumo, who performed the *kagura* at the court of the shrine. When about twenty years of age, she left Idzumo for Kyoto, where after her arrival, she revived the "men's dance" (*otoko odori*), of the *shirabyoshi*, remodeled the *sarugaku* and the *nō*, revised dancing measures, and composed singing tunes for them. She performed these dances to the accompaniment of flutes, *tsudzumi* and three-stringed instruments. She also played comedies, having as her coadjutors adroit actors who were skilled in the comic performances called *sarugaku*.

As regards the costume Okuni wore when she appeared upon the stage, we do not on examination find it represented with uniformity in old pictures and books. She is sometimes represented with her hair in wild confusion, a golden crown upon her head, and arrayed in embroidered garments of unearthly beauty. She is also said to have worn the priest's robe with a *kamogane* and a rosary of crystals hanging from her neck. Again, it is said that she clothed herself in beautiful male attire and wore "the great and the little" (i.e., a pair of swords) of fine make, with an *inro* (a set of miniature boxes in a case) in her girdle. But all this is, of course, not to be wondered at, as her costume must have varied according to the plays she performed. Though neither the words nor the plots of her plays have been

preserved to us, it appears from various books that among her subjects were: *The Flight of Yoshitsune to Takakata*, *The Descent of Yoshitsune through the District, Up to Yashima, Down to Yashima*, *Bontenkoku*, *Oyeyama*, *Frequenting Kawachi*, etc.; these subjects are sufficient to indicate that her plays were historical and pathetic, and we think it evident that *The Twelve Stages of the Minamotos*, *The Chronicles of Yoshitsune* and the like supplied materials for Okuni's dramas.

Okuni's plays are known in the world by the name of *Okuni-kabuki*. The term *kabuki* was in use before Okuni's time; but to distinguish the new *odori* of Okuni from the ordinary *odori* of her time, hers were called *Okuni-kabuki*. In fact it is for this reason that at the present day dramatic plays are also called *kabuki*. Tracing the word back to the remote past, we find that already at the close of the *Ochō*, this designation was in use, and we suspect that the *otoko-mai* (men's dances) were called *kabuki*, as a term correlated with the *bugaku*.

From the time the *Okuni-kabuki* was performed, the whole country was, as it were, carried along by the storm of fashion. Those who adopted her style in their performances greatly increased the variety of the art, as well as of the plot of the plays, thus making a long step in the development of the drama. Though at first, the most and principal actors were women, and men had only a secondary place, during the era of Seiho and Keian (A.D. 1644-1681), the public appearance of actresses on the stage

was forbidden and men were substituted for them and were called *onnagata* (literally, women persons). This fact, combined with the development of the *jōruri*, greatly helped to change the nature of dramatic plays which till then had been limited each to a single act, but in which, henceforward, the *kyogen*, continuing through a number of acts, came to be performed.

THE ORIGIN OF THE JŌRURI; THE DEVELOPMENT OF THE DRAMA.

At this point, before treating of the development of the drama, it is necessary for a moment to dwell on the *katari* (narration or recitation). The *katari* dates from the remote past and is quite distinct from the singing associated with the *mai* and *odori*. It is distinguished from ordinary recitation, in that the language used in the *katari* had measured inflections or rhythm. In ancient Japan, in reciting history from memory, as well as in performing court ceremonies, the words used were pronounced with measured inflections and thence there rose in the court a special officer styled the *katari-be* (the narrator, or reciter). Such an office was held by the clan called *Saru-me-no-kimi*. But later on, after the introduction of written characters from China, there ceased to be any need for reciting from memory, and consequently the office of *katari-be* passed into desuetude; and yet the *katari* was undisturbed. About the age of the *Ochō*, works bearing the name of *monogatari* came into vogue. Such

books as *Taketori*, *Ise*, *Genji*, *Eikwa*, *Yamato*, all have the word *monogatari* suffixed to their respective titles; because they were so written that in reading, the rhythmical inflections of the *katari* were naturally observed. The character of the *katari* was gradually changed and lost the rhythmical features of olden times, the only exception being *Heike Mono-gatari* which is still preserved in the old form. As regards the authorship of *Heike Mono-gatari*, critics are divided, but it is commonly held to be the work of Zenshi Yukinaga of the province of Shinano. It is said that a blind man named Jobutsu first recited it to the accompaniment of the *biva* (a four stringed instrument (A.D. 1186-1198)). I do not however believe this theory. *Heike Mono-gatari* being a work certainly later than the era of Shōkyū, that is, later than A.D. 1219, it must be later still that it was first recited to the accompaniment of the *biva*; but this point need not be discussed here. In fact there is a manuscript preserved that bears the date of the first year of Enkei (A.D. 1308) and there can be no doubt that the work was in vogue before that date. But this *Heike* has not the perfectly pure rhythm of the *katari*. In giving out the recitation, there were added sometimes the notes of Buddhistic words and their intonation and sometimes the notes of the *kagura* song, *roci*, *fuzoku*, and *imayo*, in order to make it more pleasing to the audience. But the chief features of the *katari* were preserved unimpaired. There still was something in it, which deeply

affected the people and led them to utter ejaculations of sadness or indignation as the case might be, something by which one could at once recognize it as different from ordinary songs.

Until the middle of the *Shogunate* of the Ashikagas (A.D. 1426), the *Heike* alone was in vogue, but from about this time, there came to be recited also *Soga Mono-galari* and *Yoshitsune-ki* to the accompaniment of the minor *tsudzumi*. The *kalari* recitation now found popular favor, along with the *sarugaku* and the *no*. It was esteemed an accomplishment. But about the time of Oda Nobunaga (A.D. 1513-1581), there appeared a talented woman who composed *Genzi-junidan* (the twelve stages of the Minamotos) in which is given the narrative of Yoshitsune and Lady Joruri. The work was first given out as a recitation (*kalari*) by a blind priest, accompanied by the *koto* and became a favorite with the people.

About this time, a musical instrument called the *samisen* (three stringed instrument) was introduced from Ryukyu (Loochoo Islands) to Kyūshū and then to Kyōto, whence it was carried to all parts of the country. Already in the era of Kwan-ei (A.D. 1614-1642), men of literary talents all following the method of Otsū composed *mono-galari* which dealt with history, biography, remarkable incidents, and love stories. The name *jōruri* came to be a general term for such *mono-galari*. The *jōruri* had as its principal styles the *selsu-kyo*

bushi, the *kiya-bushi* and the *inouye-bushi*, and was divided into the different schools of Tosa, Ito, Bunya, Uji, Hyoguya, and Handayū. These all had their special places of entertainment, and puppets were made to act in accord with the narrative of the *kalari*. This was the origin of the so-called *Ayatsuri-ningyo-shibai* (puppet theatre) of to-day. Subsequently there appeared in Osaka, a man named Takemoto Gidayū who exhibited unparalleled gifts as a musician. The different styles of the *jōruri* were taken together and turned into *Gidayū-bushi* which at once gained popular favor. (Even to this day people use the word *jōruri* for this *Gidayū bushi*). Contemporaneously with Gidayū, appeared Chikamatsu Monzayemon who may be called the Shakespeare of Japan (A.D. 1693-1734). He was bold and deep in his thought, striking and admirable in his language. Takemoto recited the compositions of Chikamatsu with his wonted skill, and made his puppets act in accord with the plays. Their combined efforts met with such success in Kyoto and Osaka, that dramatic performances were at times overshadowed by them. After the death of Gidayū there appeared, also, many talented men in his school who had much to do with development of the *Gidayū-bushi*. Among the followers of Chikamatsu were Takeda and Idzumo who exerted all their power in the production of new compositions. As the freshness of their plots and brilliancy of their style were unlike the simplicity of the ordinary *kabuki*, the new *jōruri* imme-

diately took the place of the latter upon the stage; and other dramatists adopted them as their models; thus short, disconnected theatrical plays gave way to the long, consecutive *kyogen*, and assumed their present form.

From the era of Keian to that of Tenwa (A. D. 1648-1683), in Yedo (Tokyo) boldness, activity and gayety in the dramatic plays were the characteristics which procured popularity; while in Kyoto and Osaka, the popular plays had as their chief feature, tragedy with its sadness and pain. That these communities had different tastes arose from the fact, that the former had maintained its chivalrous and knightly temper, while the latter was rich in the civil and literary spirit. In the three great cities of the east and the west of Japan, Yedo, Kyoto, and Osaka, noted actors appeared at this time in great numbers and vied with each other in their zeal for their art. Accordingly the *jōruri* and dramas found able composers, and the theatrical plays greatly improved. During the era of Tenwa the ordinance prohibiting the wearing swords at theatres checked the progress of the drama.

THE DATTŌBASHO; A TURN IN THE PROGRESS OF OUR DRAMA.

During the era of Kwan-ei (A. D. 1624-1643), in issuing licenses for theatrical performances in the three chief cities and other places, the *Shogunate* did not prohibit the *samurai* from resorting to them. Many *samurai*, therefore, frequented the theatres wearing their

swords in their girdles as was their wont. But during the era of Empo (A. D. 1673-1680), when the *Shogunate* saw that the *samurai* had become addicted to pleasure houses, and regretted the immorality of their conduct, it placed a restriction on their conduct by ordering that the pleasure houses should be listed as *dattōbashi*, (places where swords must not be worn). This prevented *samurai* from frequenting them. By this ordinance the *samurai* was obliged to leave both his swords behind him, should he choose to enter pleasure houses, but for him not to carry his sword, was to lose the privilege of *samurai*-ship. The managers of theatres who had already been annoyed by the authoritative conduct of *samurai* and now saw that the pleasure houses were no longer molested, envied them and petitioned that theatres also might be admitted to the class of *datto-bashi*. The *Shogunate* granted their petition in the first year of Tenwa. Not only the ordinary theatres, but even the puppet theatrical shows, were included in this class, and *samurai* were unable to attend them, not because of any direct prohibition, but because they did not think it proper for a *samurai* to lay aside his swords.

The managers of theatres were enabled by this ordinance to clear their theatres of *samurai* and could thus keep order within their establishments; but at the same time the tone of the dramatic plays, the words spoken and action performed upon the stage, all became vulgar and

immediately lost much of their excellence and beauty. This was natural, for the *samurai*, or higher class of the people, having been excluded from among the theatre-goers, the latter were made up almost entirely of shop-keepers and farm-hands who formed the lower classes, and the plays, of course, had to conform to the taste of the audience.

In Yedo (Tokyo), however, even after theatres became *datto-basho*, the plays were bold and lively, until about the eras of Genroku, Ho-ei, and Seitoku (A. D. 1688-1715). At this time, as we have seen, there appeared in Osaka the noted Chikamatsu Monzayemon and his followers and Takemoto Gidayu, as well as many skilful actors who performed the compositions of Chikamatsu on the stage, in connection with the *katari* of Takemoto, and at last carried them to Yedo. Thus both the dramatic plays and the *jōruri* of the eastern school, namely, of Yedo, felt the overpowering influence of the western school and came to be performed after the fashion of the latter. As regards the dramas, while there were occasionally historical plays which were worth seeing, the distinguishing feat-

tures of the drama were to be found in social plays, eight or nine pieces out of every ten being those that dwell upon amorous affairs of men addicted to pleasure-women and dancing girls, and most of them were not free from licentious episodes. They thus reached the lowest depth of vulgarity and so continued up to the last year of the Tokugawa Shogunate (A.D. 1867).

But since the first year of Meiji (A.D. 1868) theatres have ceased to be under the restriction of the *datto-basho* regulation; and as nobles and samurai can now see them without disgrace, the drama of today has at last been restored to its proper place and is now in a position to advance in beauty and excellence. In fact, the drama of the last twenty years has been greatly improved, especially in Tokyo. In view of this progress, within a few years, it is believed, we shall see important changes.

I have thus treated the origin and development of the drama of our country. It remains for me in a future article to express my opinion regarding the drama of the present day.

Fukuchi Gen-ichiro.

A REFLECTION UPON OUR CONSTITUTIONAL GOVERNMENT.

"A New Japan is definitely born—constitutional, progressive, energetic, resourceful, sure to become great, and perhaps destined to become again almost as happy as she was of yore." With

these words, a well-known English writer greeted the birth of the Japanese Diet. Most Western observers, sharing his view at the time, rejoiced at the political progress of our country. Of

our own great joy and profound exultation, it is hardly necessary to speak here. There was not a nook in all the length and breadth of this country, where the birth of the new institution was not solemnly celebrated; not a peasant, who did not welcome it with tears of joy. As the loyal and faithful subjects of our sovereign, as the lovers of order and progress, as the leaders of civilization in the Orient, we all indulged as our fondest dream, the hope that through the instrumentality of the new Constitution, existing political evils could be checked; the internal administration conducted with greater care and wisdom; a foreign policy adopted creditable to an independent nation; and, above all, full political liberty secured, in accordance with the letter and the spirit of our Constitution. Not only in material civilization, but socially and politically as well, we were, as we believed, soon to stand on an equal footing with the most advanced nations of the world.

Seven years have passed away since then, and within that period, has our fond dream been in any degree realized? We are told that history repeats itself. In a sense, the truth of this statement is nowhere more evident than in the annals of our Diet. With one or two exceptional cases, occurring under exceptional circumstances, such as the war with China etc., the turn of events in one session has been exactly the same as in the others. Without going into details, it can be summed up in a few words, the Budget fails to go through

the Lower House; a vote of want-of-confidence, or a resolution to the same effect, is discussed, is sometimes passed, and sometimes killed with difficulty; in either case, the Ministers of State retain their portfolios as a matter of course. The clan government, the press censorship, the resort to pecuniary and forcible means in election, go hand in hand. Before receiving benefit from our constitutional government, we have already tasted some of its worst evils. This certainly is not, an encouraging prospect. Of course, we are aware, that on this planet of ours, high hopes are too often disappointed, ambition is too often baffled. Nor do we think that the experiment of seven years is sufficient to enable us to form any very definite opinion concerning the future of our policy. But, after making allowance for all this, it must still be confessed that the signs of a gathering storm are visible. Can it be that those at the helm of state fail to see the dark cloud in the horizon?

That there is something wrong in this political mechanism of ours, every one will readily admit, since for some reason it is not running smoothly. But with regard to the question where the trouble lies—whether in the executive, or in the legislature, there may be different views, and this question will doubtless be the occasion for heated controversy. Advisable as it is, therefore, to desist from treading upon this dangerous ground, we must not yet lose sight of one or two features of the situation which possess great significance and which may serve

to throw much light upon this question. One of these is the continued majority of the Opposition Party.

A great deal is said about the want of ability and experience on the part of the representatives of the people. They may or may not be as wise and gifted as some might wish; but they have certain political principles, and on account of these they have obtained their seats in the House. If, in spite of the repeated dissolution of the Diet, the Opposition Party is always in the majority, it does not require a trained mind to perceive what the will of the people is in regard to the present administration, and what an insurmountable obstacle stands in the way of a successful discharge of the functions of government, on the part of that administration, whatever may be the condition of affairs in the Upper House. Some may perhaps argue that the government had a majority at the last session. But how did this majority come to exist? How long will it continue? Can it be regarded as really representing the will of its constituents? To answer these questions, we are compelled to proceed to the consideration of certain distasteful rumors in connection with the Liberal Party, which suddenly changed its front, just as the last session was about to begin. How fortunate that we can excuse ourselves for the present from the disagreeable task of the historian, who, some day, must decide whether these rumors are true or false!

Again, there are those among men of eminence who are opposed to a party

government. It is for them to show the possibility of a representative system without political parties, and to prove that such a system can be strong and secure for any length of time. The history of all constitutional governments, so far as we know, clearly establishes the fact that they must sooner or later be controlled by parties. They exist in their imperfect and undeveloped state even under an absolute monarchy; but under a constitutional government, they become such an important and powerful political factor, that it is impossible not to take them into account. If the press report be correct, Marquis Ito himself, who, during the early part of his administration, was inclined to stand aloof from parties, was at the last session obliged to cast away his pet theory, and rely upon the so called Liberal Party for support. You may despise parties, but you can not ignore them; for they will prove an invincible force, especially when they have public opinion on their side.

We are living in an age of marvellous progress, so marvellous indeed, that, owing to the gravity of its significance and the rapidity of its movement, the great thinkers of our time can not agree as to its character. Some, like Karl Marx, regard it as economical, others, like Herbert Spencer, regard it as intellectual, still others, as moral. Whichever school we may be disposed to follow, we all agree in this, that a large portion of the human race now living is moving, and moving for the better. The goal

toward which they are striving is now much higher, and the ideal civilization of the present generation is much nobler and more comprehensive than ever before. Already advancing far ahead of the doctrine of *laissez faire*, some of the Western peoples have succeeded in acquiring their long-coveted political equality, and are now entering upon the era of struggle for social equality. Henceforth, the contest for superiority among men will be more efficient, and the chances of success even greater, though the rivalry will be keener and the stress severer. The survival of the physically, intellectually, and morally fittest will become more truly than ever the condition of national, as well as individual existence.

Such being the case, if we are to rival the most advanced nations of the world in civilization, if we are to control the destiny of the East, we can not afford to waste more time in the solution of what may be called the elementary political problems of a constitutional government. I call these problems elementary, because those vital constitutional questions, which are now agitating our country, ought not to prove difficult of settlement, if, on the one hand, the people remember that constant vigilance and zeal are needed in addition to a constitution and a representative system, in order to insure progress and freedom; and if, on the other, our statesmen bear in mind that the illegitimate and

unreasonable desire for political power, on the part of those who are in a position to wield it, is a great menace to the stability of our constitutional government. During the war with China our Ministers of state acted, on the whole, like the servants of a self-governing people. To be sure, this war has been ended, never to be waged again, let us hope; but because the war has been ended, the folly and blunders of earlier days need not be recommitted. We, as one of the nations of the world, are engaged in the peaceful and continuous struggle for supremacy among them, and although the consequences of this struggle are not felt so directly and keenly, yet in the end, they will prove even surer, more destructive and more to be feared than fire and carnage. It is the duty and privilege of every one of us not only to protect these picturesque mountains, these fertile fields, and above all, these good and happy fellow-countrymen of ours from being made the victims of the ambition and selfishness of a few, also put to endeavor to raise our country to the foremost rank in this struggle for superiority among the nations of the world, and thus to add lustre and glory to our national fame.

Ôishi Kumakichiro.

[Mr. K. Ôishi is an able scholar educated in America. He is now traveling through Europe and America. This article was sent from New York.]

MISCELLANEOUS.

MASA-OKA, THE LOYAL NURSE.

Translated by MIWA REITARŌ.

INTRODUCTION.

The following is an extract from a Japanese drama called *Kyara Sendaihagi*, which was written by Chikamatsu Kansi. Its purpose is to show the fidelity of retainers to their feudal lords. Yoshitsuna the lord, has a wicked uncle named Kyōbu who in consultation with certain treacherous retainers, Danjo, Onitsura, Watarai and others, planned to raise himself to power. By various cunningly devised schemes, they led Yoshitsuna into dissipation and at last confined him in his room and prepared to make his eldest son, Tsurukiyo, prince in his stead. This plan involved the murder of the young lord, but they failed to bring it about, because of the fidelity of the nurse, Masa-oka, and others. The extract here given refers to their second attempt upon the life of the prince.

DRAMATIS PERSONAE.

TSURU-KIYO, *the young prince.*

MASA-OKA, *his nurse.*

SEMMATSU, *her son about eight years old.*

SAKAE, *Lady Kajiwara.*

OKINOI, } *lady attendants in the prince's*
YASIO, } *palace.*

KOMAKI, *wife of a physician.*

SETSU-NO-SUKE, *a vassal.*

NIKKI-DANJO, *a magician.*

Attendants and servants.

Chorus.

(SCENE, in the young prince's private room, looking out upon the garden.)

(Enter Tsuru-kiyo and Masa-oka with her son Semmatsu.)

Tsuru. May I say anything I wish now, nurse?

Masa. Certainly, my lord. There is nobody here to spy upon us. By the bye, I was very glad to see that you did not eat those dishes which Okinoi offered you a short time ago.

Tsuru. I refused them because you told me not to eat anything except what you had prepared for me.

Masa. Exactly, my dear lord. It was highly praise-worthy of you to take your humble nurse's advice.

Tsuru. I have not said a word yet about being hungry, for you always say that a warrior should never complain of hunger. And yet, my dear nurse, I am really growing hungry.

Masa. I understand you perfectly. To-day we have been hindered by an unusual occurrence, and we are late. I will prepare your dinner immediately. You also, Semmatsu, have been very patient to-day.

Tsuru. May I eat what is in these dishes here, nurse?

Masa. My dear master, no! I should not have taken so much trouble during these last few days, if I had wished to let you eat those things. They may be harmless as they were offered by Okinoi, our faithful lady. But my dear lord, listen to what your nurse says! Your palace is no longer as in the days of yore; it is full of your enemies. Spies are hidden everywhere. Not even your bodyguards are entirely free from suspicion. Our most loyal Setsu-no-suke has been forbidden to attend you. Every morning and evening, I throw away your meal fearing lest there should be poison in it. I prepare your food with my own hands. Look at your servant Semmatsu. I give him only one meal a day, that he may be an example of perseverance to you.

(*To Semmatsu.*) Oh, brave soldier! Young as you are, you comprehend your mother's precepts. You patient young man!

Sem. I well remember, mother, that you have taught me on several occasions that a soldier should be patient, ready to suffer hunger and even to take poison for his master's sake. So I have not complained in the least, but sit here with my hands on my knees in soldier fashion and wait for my dinner patiently and calmly. I will sit here, mother, even though I eat

nothing, till to-morrow or the day after. But if it please you, will you give me my dinner, when I have finished my duty to my lord? (*Speaks the latter part of his speech half crying with hunger.*)

Chorus:—Oh! Thou son of a brave soldier! Thou precious child, worthy of a prince! It is no wonder that thou canst not refrain from tears; thou art yet but a babe. Liquids conform to the vessels in which they are placed, but man is conformed to his education!

Masa. I am proud of your patience, Semmatsu.

Tsuru. I am more patient than Semmatsu, nurse. I am not at all hungry. A prince should sit like this, even without his dinner.

Masa. Oh! I see! Without doubt, you are braver than Semmatsu. Seeing so noble a behavior in you, I shall make no delay in preparing your meal.

(*Takes out an embroidered bag with rice in it from the cover and begins to cook it.*)

Chorus:—Dost thou examine even the water with which thou preparest thy master's food? That is perfectly proper!

(*Masa-oka gives a little water to Semmatsu to drink, in order to ascertain whether there is any danger in using it.*)

Masa. Do not weep, do not! All is for thy master's sake. O, loyal Semmatsu!

Tsuru and Sem. Dinner! Dinner!
now!

Masa. Yes! Yes! Dinner will be
ready in a moment.

Sem. Mother, please give my master
some dinner as soon as possible.

Masa. I will. But my dear son, it is
time for the mother-sparrow to come
to feed her young. While our dinner
is preparing, put that cage before thy
master, to amuse him.

Sem. Yes, mother!

*(Brings the cage in which is a young
sparrow, and sets it in the porch by the
bamboo bush.)*

*Chorus :—Even the bird, that hops, in the
bamboo grove, sings "Chiu."* Why
then, should not man, who has soul and
spirit, show his fidelity to his master?
Almighty Heaven looks down upon thy
virtue, Masa-oka. Do not fear, faith-
ful Masa-oka.*

Sem. Oh! Dinner!

Masa. What do you say? Did you
not profess but a few minutes ago,
that you could wait even till to-mor-
row? What a foolish child! Sing
your sparrow song and entertain your
master.

Sem. sings :

At the back of our garden there grows a tree,
A *Chisa* tree,
A *Chisa* tree;
There sat three sparrows upon its boughs,
Its leafy boughs,
Its leafy boughs :

* "*Chiu*" means fidelity to one's master, while at
the same time it resembles a sparrow's chirping.

There spoke one sparrow unto its mates,
Its feathery mates,
Its feathery mates :
Last night there came to the house a bride,
A blushing bride,
A blushing bride :
And when she comes to the cage with food,
With tasty food
With tasty food,
The bird flutters down, and opens its beak,
Its hungry beak,
Its hungry beak.

Tsuru. I see the mother sparrow feed-
ing her young. So, like him, I
wish for my dinner!

Masa. Are you crying, Semmatsu? Is
that what your mother asked of you?
Sir, she asked you to entertain your
master.

Sings :—

*I have longed for Mt. Kana since I was a
child.*

A seven years child,

An eight years child,

I see it not yet though I've waited a year,

A weary year,

One weary year.

Tsuru. Is not dinner ready yet, nurse?

Masa. Yes, sir.

Sings :—

Two years have I waited, I see it not yet,

I see it not yet,

I see it not yet.

Sem. Mother, is not dinner ready yet?

Masa. Why! Even you growing im-
patient?

Sem. No, mother! I do not want to
eat; but I thought my master was
hungry.

Masa. Your master is a brave prince.
He is patient. No! It is your own

impatience. You are asking for yourself.

Sem. No, mother! Not I, not I!

Masa. If so, then sing your song again.

(*Sem. tries to sing, but is unable, and bursts into tears.*)

Tsuru. Semmatsu! There comes our dog! Call him! Come, "Chin,"* come!

Masa. You have come in good time, "Chin" you shall have your master's dinner as a reward for comforting him. (*Spreads papers on the porch and gives the dog the dishes prepared by the regular cook for the young prince.*)

Tsuru. I wish I were a dog, nurse!

Masa. soliloquizes:—

Oh! I do not blame you! No, not in the least. Born the master of so many millions of people and at the head of fifty-four counties, you are privileged to have your luxuries. And yet, such is the present condition of our state, that those whose faithfulness can be trusted among our vassals are like the stars at the dawn; they are indeed few, and even those few are becoming fewer every instant. There is a secret conspiracy against you. Traitors are watching for an opportunity to murder you. These circumstances have compelled me to announce publicly that you are sick, to prevent your going abroad. And as even your morning and evening meals are begrudged to you, you who can make the whole people tremble at your feet,

envy a dog or a sparrow. For a handful of rice, the mighty prince envying a beast! Am I bound to witness such a hardship, in order to be called a loyal woman? Oh, I pity thee! It grieves my heart!

(*Leaning against the screen, she weeps.*)

(*To be continued.*)

THE PROSPECT OF TRADE BETWEEN JAPAN AND THE PACIFIC COAST OF AMERICA.

The prediction made in years past by various eminent travellers, that the enormous trade between Japan, China and other countries of Eastern Asia, and America would at no distant day be done entirely across the Pacific, is rapidly being fulfilled. Up to eight years ago, the transpacific trade was practically in the hands of one company whose service, with no opposition, was anything but beneficial to the development of the trade. The opening of the second line in 1888, to connect with the then recently opened Canadian Pacific Railroad, was followed in 1892 by the Northern Pacific Steamship Co. in connection with the Northern Pacific Railroad from Tacoma, and later by the Oregon and Asiatic Steamship Line to Portland. Another and more important connection must come sooner or later between a Japanese steamship company and the youngest, most energetic, and successful of America's transcontinental railroads, the Great Northern Railway, the only railway having yet no regular transpacific connections, whose western terminus is at Seattle, State of Washington, and which affords the shortest, best, and quickest route between Japan and the large cities of the United States.

In the past, steamers on transpacific lines occupied twenty five days in making the passage from Yokohama to the port of destination on the Pacific coast; but since the advent of additional lines, the average voyage has been reduced

* "Chin is the name of the dog."

to fifteen days, making it possible to reach New York in twenty days and London in twenty-seven days. The mails for Europe via the United States average less than thirty days. Mails now leave approximately every five days, and with the prospective service this interval will be still further reduced.

Every year brings an increasing number of tourists to see the scenic beauties of this country, the principal number of whom travel to and from Japan over the transpacific lines in preference to the tedious and longer passage, via the Suez Canal. As passengers follow a given route, so trade follows passengers; and the old and well proved commercial maxim that trade follows transportation facilities, is more than demonstrated by the experience and success of the existing transpacific lines; none of which could accommodate last year's traffic in their regular steamers and they were forced to charter a number of outside vessels.

Japan is becoming an extensive buyer and dealer in Pacific coast flour, and this trade, not only with this country, but also with Korea, Shanghai and Siberia is increasing very rapidly. By reason of the excellent facilities afforded by the Nippon Yusen Kaisha steamers for transshipment to all neighbouring ports and coasts, Japanese merchants have an advantage in such trade.

The development of the cotton spinning industries will lead to a large trade in American cotton, which by reason of its superior quality is preferable to all other. The approximate imports last year from the United States were 5,000 tons, and the indications for the present year are for a large increase. The natural and only feasible route for this cotton transportation is across the Pacific Ocean.

The timber resources of the State of Washington are happily located for an extensive trade with Japan and the East.

The name of "Evergreen State" is particularly appropriate for the State of Washington, whose forests are unsurpassed in the growth and

development of timber—oregon pine, cedar, spruce being predominant. Here it is that nature has been prodigal. The warm suns and rains of centuries have made wide areas of forests of matchless worth and untold value, with giant trees of immense height, countless numbers of them three hundred feet and over in height, having a circumference of from twenty to twenty five feet. The area covered with first class merchantable timber is twenty million acres, and the number of feet of lumber that it will produce is well nigh incalculable, and may be truly said to be inexhaustible.

The imports into Japan for last year amounted to only four cargoes; but with the increased facilities for transportation; it is to be hoped there will be a material addition to the importation during the present and succeeding years.

Extensive iron and steel mills are projected for Kirkdale near Seattle, which should allow the Pacific Coast States to participate in the orders and business, that will follow the contemplated development of railroads in Japan and other countries of the East.

In the last report of the Yokohama Chamber of Commerce, reference was made to the unexpected importation of wire nails from factories on the Pacific coast, with the added prediction that this trade could not be developed, as the higher cost of labor in the United States would not allow successful competition with nails manufactured by the cheaper labor of Europe. However, since the nails from the Pacific Coast are made entirely by mechanical appliances the cost of labor cuts no figure.

America is admittedly the pioneer in the adoption of electricity, not only for lighting purpose, but also as a motive power: for street railways, saw mills, machine shops, coal cutting machines, pumping and hauling, etc. By reason of the lower cost of production, and convenience, it is in many cases, superseding steam. Electricity is practically only in its infancy, and the trade is one that will ultimately grow to large proportions. United States electrical machinery is unques

tionably superior to that of any other country. Its cost may figure a trifle higher, but the results of operating it, considered from the standpoint of adaptability for the work in view, and general satisfaction in service, will far more than recompense for any small difference in first cost.

With all descriptions of machinery, locomotives, railroad cars for passenger or freight service, in general all round usefulness and suitability for work, American manufactures will be found, when impartially considered, unequalled.

There is an opening for profitable trade in the importation of horses and cattle. The eastern portion of the State of Washington is largely devoted to, and particularly adapted for, stock raising. The development of electricity above referred to has caused a marked decline in the value of horses, and roughly approximating prices, a good serviceable horse could be landed in Japan for \$80. The increasing consumption of beef is largely in excess of supply. The state of Washington and the adjoining states of Montana and Idaho 'the great cattle raising districts of the west' can supply the needs of Japan in this direction to far better advantage than any other country.

THE DAWNING OF NEW JAPAN.

Many were the men who cut a conspicuous figure in the making of New Japan, and various were the services which they rendered; but none represented the spirit underlying the movement better than Yokoi Shōnan, whose portrait is reproduced as the frontispiece of this number.

Yokoi was a retainer of the Kumamoto clan, one of the most influential in Kyūshū. He was born in the fifth year of the Bunka era (1809). At the time when the thoughts of the people did not generally reach beyond their respective clans, he travelled over the various parts of the country, anticipating the unification of the nation. Instead of wasting his mental energy, as was usually done by the scholars of

this time, in the futile interpretation of the Chinese classics, he endeavoured to make his learning productive of happy practical results, namely, better government and the welfare of the people. For the greater part of his life, he was engaged in educating young men, not only those of his own clan, but also of other clans, who came to him to receive the new light. Lord Matsudaira Shungaku, one of the ablest premiers in the last days of the Shōgunate, was an ardent admirer of Yokoi, and though the latter refused to accept the office tendered to him, he was practically a counsellor to Lord Matsudaira. Soon after the Restoration of the Imperial authority in 1868, he was appointed to a high position in the new Government, but in the next year he died at the hands of assassins who were offended by his radical views. Unlike others who distinguished themselves in connection with the Restoration, Yokoi played no prominent part in destroying the Shōgunate, nor in organizing the Imperial Government. It is not as a statesman, but as a political thinker, that we have to estimate his worth. What he did was not very remarkable, but what he thought and taught, though not fully appreciated in his day, deserves special notice in the history of our country's *renaissance*. Indeed, it was Yokoi who first formulated the principles which, in spite of the vicissitudes of time, have governed the development of the nation since the Restoration. As has been more than once stated in these columns, the most remarkable features of the progress of New Japan are the opening of the country to foreign intercourse and the installation of popular rights. Various events and forces have concurred to promote these causes, often to the surprise of those who have been unconscious agents in bringing about the results attained. Thus, some regarded the Restoration of the Imperial authority as the preliminary to the expulsion of foreigners; with others, the chief motive for overthrowing the Tokugawa Government was the desire to establish another Shōgunate with their own lord at its head. But Heaven disposed not as man proposed, and

the result was the birth of New Japan which we now see growing to manhood. Such being the case, the foresight and firm conviction of Yokoi, as to the direction of the development which our country should take, were quite remarkable. In regard to intercourse with foreign nations, his views are most clearly set forth in a representation to an official of the Shōgun, who was about to proceed to Nagasaki, in 1852, to receive, or perhaps to reject, the Russian envoy. He maintained that seclusion was not the policy of our forefathers and that a commercial relation should be entered into with all countries which would observe the principles of justice. It is true that Yokoi was not the only man who recognized the necessity of opening the country at the time; but others did so because of a very different attitude toward the question. One party favoured the opening of the country, not because it perceived the advantage which such opening promised, but simply because of the fear of foreign powers and the desire of peace at any price. This motive was denounced by Yokoi as effeminate and ignominious. He declared that foreign intercourse, if adopted under the influence of such a spirit, would be worse than seclusion. Another party regarded the opening of foreign intercourse and the introduction of material civilization as a temporary means of strengthening the country, so that afterwards foreigners might the more easily be expelled. This policy, also, was condemned as shallow and short-sighted. On the other hand, Yokoi himself was firmly convinced that social intercourse was the rule of the universe, applicable

to nations as well as to individuals, and that Japan could not be an exception to it. He regarded it, however, impudent on the part of the foreign Powers, to approach this country with the threat of an appeal to force, and held that such a proceeding should be protested against, for the sake of the nation's honour. On the other hand, if the Western Powers would show by their acts that they purposed to follow the dictates of justice, Yokoi believed that no good end could be served by repelling their advances. Such was the gist of the representation mentioned above. From this it may be seen that the liberal and active foreign policy, inaugurated at the time of the Restoration, was conceived by Yokoi as early as the year following Commander Perry's first visit. Yokoi was also, perhaps, the first man to suggest the desirability of introducing a representative system of government. This suggestion was made in 1866, in a representation to Lord Matsudaira. His idea was to establish a national council, of which the upper chamber was to consist of the Imperial courtiers and the Shōgun's high officials, and the lower chamber, of talented men of every rank and grade. In thus showing a deference to public opinion, he was the harbinger of the democratic movement leading to the establishment of the Diet. With these considerations, it is not too much to say that the true conception of the course of our national development first dawned in the mind of Yokoi, and this fact alone is sufficient to give him an important place in the recent history of Japan.

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO MAY 13TH.)

THE NEW MINISTER OF HOME AFFAIRS.

As we mentioned in our last issue, Count Itagaki, hitherto the Chief of the Liberal Party, has been appointed to the

portfolio of Home Affairs. According to the organ of the present Government, he entered office not as the Leader of the Liberals, but simply as one of the

so-called *Génkun* (the statesmen who distinguished themselves in bringing the new regime.)

The reason thus assigned for his entrance into the Cabinet may, or may not, be correct. It does not concern us to affirm that he was appointed on account of his services as the Liberal Leader in the last session of the Diet. We know, however, that he was the first statesman to organize and lead the radical party, and to point out the essence of personal freedom, the importance of a diet, the necessity of constitutional and responsible government, etc. We know, too, that he is the man who, when attacked by an assassin, cried: "Freedom will never die, though Itagaki may perish." But now he himself enters the Cabinet, although it is not yet wholly responsible, and does not yet fully grant personal freedom. We shall soon see what part he is to play in our political drama.

CIVIL APPOINTMENTS FROM THE LIBERAL PARTY.

For a similar reason, apparently, and in connection with Count Itagaki's entrance upon office, Messrs. Hoshi



COUNT ITAGAKI,
Minister of Home Affairs.

Tōru and Misaki Kamenosuke have been appointed, respectively, H. I. M.'s Minister Plenipotentiary to the United States, and Head of the Local Administration Bureau in the Home Department. Both are leading members of the Liberal Party, who have contributed more or less to the creation of the alliance between the Government and that Party. Besides these appointments, Mr. Kurihara Ryoichi has been gazetted Private Secretary to the new Home Minister. Seeing that already four leading members of the Liberal Party, including the

Leader, have taken office under the present administration, who can deny that Japan has advanced a step toward party government?



Mr. HOSHI TŌRU,

Minister Plenipotentiary to the United States.

THE RECENT ACTION OF THE KOKUMIN KYOKAI.

Shortly after Count Itagaki took his seat in the cabinet, the *Kokumin Kyokai*, the National League, issued a declaration which caused a great sensation, both on the part of the Liberals and of the Government. The declaration plainly denies the political morality of the Liberal Party and strongly condemns that party in the following

terms:—"Count Itagaki's entry into the Cabinet was forced upon the Government. In other words, one of the most important offices of the State has been

seized as the spoils of political warfare." Those who know the fact that it was the *Kokumin Kyokai* itself which helped the Liberals and enabled them to pass all sorts of bills introduced by the Government in the ninth session of the Diet, immediately after the war,—itself holding the balance of power between the Liberals and the Opposition, will be astonished at the action of the League, concerning the Liberals. The organs of the Government and the Liberals, and the press of the League have filled many columns day after day with their mutual reproaches; while the opposition has laughed at their foolish quarrel. The *Kokumin Kyokai* had previously lost credit with the Opposition on account of its withdrawal of the so-called Non-Confidence Resolution during the last

session, and now it has incurred the wrath of the Liberals by its eccentric action. Since it is the habit of the League to wander outside the ordinary orbit of politics, we can not tell to-day, what it will do tomorrow.

THE HOPEFUL PROSPECTS OF THE OPPOSITION.

The addresses of the leading members of the *Shinpo-to* are everywhere making a

deep impression. The speakers have been cordially welcomed in all the principal cities with one or two exceptions. Simple hearted country gentlemen listen with interest to the reports of the Imperial Diet together with the manifesto of the new party, and thousands of new members have already been enrolled. While the Opposition is thus securing popular sympathy, certain of the Liberals have set out on a like errand. Thus we see that these two contending Parties, are seeking to win the control of the next Diet.

TREATY REVISION.

The revised Treaty of Commerce and Navigation between Germany and Japan was signed on the 4th ult., while similar negotiations have been concluded with Sweden and Norway, and will soon be signed. Thus there remains France only with whom a revised treaty has not yet been effected.

THE COMMERCIAL TREATY WITH CHINA.

Notwithstanding a whole year has passed away since the exchange of the ratifications of the treaty of peace, it does not appear that any great progress is being made in the negotiation of the new commercial treaty between Japan and China. Of course, we have little to lose, as compared with other nations, by China's procrastination, because by the terms of the Shimonoseki Treaty we have the right to enjoy the treatment bestow-

ed upon the most favored nation. But besides the negotiation of the commercial treaty, there are very many important measures which we must undertake for the development of China. If we can not succeed in effecting even so easy a negotiation as this, what else can we accomplish for China?

THE ALLEGED RUSSO-JAPANESE COÖPERATION IN KOREAN AFFAIRS.

There are various reports at home and abroad to the effect that our Minister to Korea, Mr. Komura, is negotiating with Mr. Weber, the Russian *Chargé d'Affaires*, with reference to the future coöperation of Russia and Japan in the administration of the Peninsular Kingdom. A proposal, of this sort would no doubt, be agreeable to the Russian representative and to his Government. Though we do not know the terms of this alleged treaty or rather memorandum, yet recalling, as we must, the conflicting interests of the two nations, we are doubtful whether these two Governments can arrange for coöperation in Korea on equal terms. If one of the two is willing to subordinate itself to other, coöperation may be realized. In that case, however, it would not be coöperation at all. As far as we are concerned, we firmly believe that it will be wisest and best to coöperate with those Powers whose interests are in harmony with ours.

THE WAR INDEMNITY.

The whole of the second portion of the Indemnity, with six month's interest and the occupation expenses of Weihaiwei, amounting altogether to 51½ million taels, or £8,225,245 1s. 10d., was duly paid by the Chinese Government at London and Berlin. We had already received 50 million taels, namely, in last November, so that there remains still 100 million taels to our credit in China. As for the moiety now in hand, we have heard that it will be transferred to Japan, but so gradually as not produce any disturbance in exchange.

THE APPOINTMENT OF THE COMMANDANT OF THE TOKYO ARMY OF DEFENCE.

Marshal Count Nozu has been appointed Commandant of the Tokyo Army of Defence. This is a newly organized force and the Commandant is authorized to assume Command of the Imperial Guard and the First Division, in case the metropolis should be in danger.

CONSTRUCTION OF OSAKA HARBOUR.

The scheme for constructing the Osaka harbour has been submitted to the City Council by the Harbour Construction Committee, after a careful investigation extending through many years. Two breakwaters of 1,012 *ken** and 1,627 *ken* respectively, are to be built

out from the shore. The basin enclosed by these breakwaters, it is proposed to divide into an outer and an inner harbour; the outer basin covering 550,000 *tsubo** with 27 ft. of water at low tide, while the inner basin will have an area of 581,700 *tsubo* with 13 ft. of water. Though the total disbursement is estimated at *yen*, 15,867,095.00, it is but a trifling sum compared with the great gain offered to the city of Osaka.

NEW STEAMSHIP COMPANIES.

Certain of our capitalists are planning to establish two different steamship companies. One is to be called the *Tōyō Kisen Kaisha* (The Oriental Steamship Co.) and the other, the *Tai Tō Kisen Kaisha* (The Great Eastern Steamship Co.). The former, with a capital of five million *yen*, is contemplating services from Japan to Europe and the eastern coast of North America. The latter, with a capital of two million *yen*, proposes a line between Yokohama and Portland, Oregon, U. S. A. The rumor runs that the two companies will be united in time. But we hear from authoritative sources that these projects not yet fully decided upon.

THE SILK AND TEA MARKETS.

We are glad to state that the silk market has recently taken on new life. The silk in stock at Yokohama has now shrunk to a little more than 17,000

* A *ken* is equivalent to 6 ft.

* A *tsubo* is equivalent to thirty six square-feet.

bales, about one half of the amount we mentioned a month ago. But we regret to say the mulberry-leaves in the most important silk producing provinces have been greatly injured by frost. This unfortunate event will, of course, affect the silk crop in no small degree. As for tea, we are informed, that nearly 104 piculs at an average price of *yen*, 40.30, were forwarded from Yokohama on the 26th ult., as the first export of new tea, and the market since the first shipment shows no special change.

ALL TO THE WEST.

The naval officers appointed to bring home the *Fuji* left Yokohama on the 18th ult. for England. Besides these officers, several prominent business men and journalists are now on their way to Europe. Among these, Mr. Sonoda Kōkichi, President of the Yokohama Specie Bank, Mr. Yamamoto Tatsuo, Manager of the Central Bank of Japan, Mr. Negishi Renjiro, Manager of London Branch Office of the Nippon Yusen Kaisha, Mr. Tokutomi Iichiro, the Proprietor of the Nation's Friend Publishing Co., and the chief Editor of the *Kokumin-no-tomo* and the *Kokumin-shimbun*, and Mr. Fukai, the Editor of *THE FAR EAST*, are especially well known. We hope that after they have made a

careful observation of the civilization of Europe and America, they will be able to make important contributions to the development of Japan.

"MRS. IWAMOTO KASHI" *

We have received a copy of the above named book. It is dedicated by her husband to the advancement of the Christian education of women in Japan. It contains a character sketch written by the Rev. Eugene S. Booth, with a collection of her English writings. We have already stated our estimate of her character and of the contribution she made to the cause of female education in Japan. We have read with much pleasure this collection of her writings.

OBITUARY.

We regret to be obliged to record the loss of five eminent men who have died since we published our last number. They are: Baron Makimura, President of the Administrative Court of Law, Viscount Oseko, a Member of the House of Peers, Rear-Admiral Matsumura Seimei, Baron Takasaki, Grand Master of the Court of H. I. H. Prince Kitashirakawa, and Mr. Maruo Bunroku, a Member of the House of the Representatives.

* Printed by the Yokohama Seishi-Bunsha.

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BISHA-MON,
A GOD OF WAR.

THE FAR EAST

Vol. I. No. 5.



June 20, 1896.

OUR VIEW OF CHINA.

China is an unknown quantity. She deserves our most earnest and sympathetic attention in this critical age of the Far East. Her people have been regarded by civilized nations as stupid, conservative, obstinate, ignorant, proud, avaricious, and in no position to share the civilization of the nineteenth century. Even those who have spent ten or twenty years in the interior of China and are thoroughly acquainted with the thoughts and feelings of her people declare most decidedly that China is hopeless and helpless; that her future offers nothing but dissolution; that she will soon lose her position in the family of nations; while her people will become simply the servants and slaves of others.

These estimates have been expressed with increased conviction since the close of the Japan-China war. Before that time, though civilized nations did not fear the Chinese as an aggressive and invading people, they could not comprehend the true value of the Middle Kingdom and simply regarded her as a "sleeping lion" which might at any time awake and assert

itself. But when they saw the miserable defeat of China by Japan, they began to despise China as powerless and as having no political significance.

We can not, however, agree with this view. We find ourselves obliged to differ radically with many students of the Chinese problem. A kingdom with a population of 400 millions consisting of well-proportioned, healthy men and women, constituting a commercial people, ought not to be looked upon as helpless. A country with an area of nearly four and a quarter million square miles, comprising mighty rivers, boundless plains, and primeval forests, cannot be despised as hopeless, no matter in what quarter of the globe it may lie. The only characteristics of the Chinese which are to be regretted are their avarice and their conservatism. But there are reasons for these characteristics. As history tells us, the Chinese Empire has changed its government from time to time until at last the present dynasty has come into existence. One dynasty has given way to another and the present dynasty will in turn be over-

thrown, to be succeeded by still another, and so on. It is the most natural thing in Chinese history for the leader of a rebellion, perhaps the mere chief of a band of outlaws, who is called a traitor to-day, to be honoured as His Majesty the Emperor of China to-morrow; or for subjects who were admired as royal and patriotic yesterday, to be condemned to-day as robbers or thieves. How could a Chinaman cultivate the virtues of loyalty and patriotism with these historical facts before his eyes? When a man has lost his love for his own country and court, there is apt to be nothing left, which he will esteem more valuable than the money or treasure by which he may live comfortably with his own family. For this tendency, history must be held responsible. Let a Chinaman receive the essentials of a moral and intellectual education, and he will become a true patriot. Let him learn the true meaning of patriotism, and he will certainly get away from his avarice.

The next great defect of the Chinaman is his conservatism. In general, conservatism has its origin in pride. One who possesses some thing which he deems superlatively good is sure to be proud of it and hence in this respect conservative. If this be so, we ought not to be surprised at the conservative tendency of Chinamen. Think of the origin of the Chinese Empire. She owes nothing whatever to Egypt, Greece, Rome, or to the countries of modern Europe, as regards the development of her institutions. On the other hand, she has

been the source of the civilization of the Orient. All the elements of civilization have been wrought out by her own people, as has been appropriately set forth by Prof. S. W. Williams, in the first pages of his great work on "The Middle Kingdom":

"Comprising within its limits every variety of soil and climate, and watered by large rivers, which serve not only to irrigate and drain it, but, by means of their size and the course of their tributaries, affording unusual facilities for intercommunication, it produces within its own borders every thing necessary for the comfort, support, and delight of its occupants, who have depended very slightly upon the assistance of other climes and nations for satisfying their own wants. Its civilization has been developed under its own institutions; its government has been modelled without knowledge of, or reference to, that of any other kingdom; its literature has borrowed nothing from the genius or research of the scholars of other lands; its language is unique in its symbols, its structure, and its antiquity; its inhabitants are remarkable for their industry, peacefulness, numbers, and peculiar habits."

China is not only to be admired because she did not borrow from other lands, a negative virtue, but she is, as a matter of positive merit, to be credited with various useful inventions. For example, it is universally admitted that the mariner's compass, gun-powder,

porcelain, printing, etc. were invented by the Chinese long before the people of the West even dreamed of them. If we enumerate those countries which possess each a nationality of its own, China must be placed at their head. How could such people fail to be proud and conservative?

But here an objection arises. Some may say that, since Japan has entirely changed her attitude toward Western civilization, why cannot China, which is inhabited by the same race and has been under the influence of the same thoughts, make up her mind to a similar readjustment? This is the short-sighted view of certain writers who do not know the condition of the East. There is a great difference between Japan and China. We have borrowed from China all sorts of thoughts, institutions, customs, manners, letters, clothing, methods of manufacture and industry, and so on. We were so skillful in adopting the various excellences of other nations that, when we saw Western civilization, we took it immediately. For us it was very easy to adopt Western civilization instead of that of China—as easy as it is for us to put on our winter clothes when the days begin to be cold; but for the Chinese, it is not so easy. Even in our country, there were controversies between two parties with regard to opening the country. All the political events before and after the Restoration have had more or less relation to the two opinions lying back of those controversies. Thus we see it is most natural for

the Chinese who have enjoyed their own civilization for several thousand years to be unwilling to abandon it at once. And therefore it is our firm opinion that the only way to render the Chinese progressive is to make them understand the real value of modern civilization, if necessary, even by means of iron and blood.

The Chinese are not so obstinate as is generally supposed. They have already made more or less progress, whenever they have been brought into actual contact with other nations. Not to mention other cases, the four invasions of Great Britain, France and Japan have made a considerable contribution to the development of China. Especially has the recent Japan-China war had a great effect upon China. The Chinese are now reorganizing their army, increasing their navy, constructing railways, reforming certain branches of their civil administration, etc. If all the schemes for railway construction, such as the Peking-Tientsin, Peking-Hankow, Shanghai-Schau, Hankow-Szechuen, Hankow-Canton lines be completed, the bulky empire will shorten its breath and width to a considerable degree. This revolution of intercommunication will stimulate not only commerce and industry, but also the domestic politics and the diplomacy of China. This prospect encourages us to believe that the future of China, on the whole, is hopeful, though its present condition may not be satisfactory.

This is the proper place for us to deal with the commercial prospects of China, but we must pass on without going into details; for it is well known that all the markets of China are in an extremely hopeful and prosperous condition. The Chinese are naturally adapted to commercial pursuits. China is also full of resources and possesses many industrial advantages. Considering her uncivilized government, her incomplete civil code, her selfish mandarins, and her conservative ideas, China has already made marvelous progress within the past fifty years, in regard to her foreign trade. Without any large factories, without commercial guilds or associations, her foreign trade had reached in 1894 a total of almost 300 million *haikwan taels*.* If her commercial system had been reformed, and modern machinery had been introduced, what tremendous progress would she have made during the last half century! Even the scheme of establishing one or two factories in Shanghai by our countrymen has already alarmed the cotton manufacturers of Yorkshire and Lancashire. What will be the effect upon them, in case the vast resources of the empire are made available by railway communication, and manufactures are stimulated by the introduction of modern machinery? We agree with the distinguished professor, who traced the development of civilization from the banks of rivers, to the shores of inland seas and finally to

the great oceans. The era of the civilization along the banks of the Nile and the shores of the Mediterranean Sea has already passed. That centering around the Atlantic Ocean is now current. The age of the Pacific civilization must come sooner or later. It may come in the next century or in the following. At any rate, there will come a time, when the continents of Asia, America, and Australia will hold the political and commercial supremacy of the world.

This is a brief statement of our view of the past history of China as well as of her future promise. We do not believe she will be reorganized in the course of a few years. But she will certainly be civilized, if not through her own exertions, by pressure from other nations. From these points of view, we are anxious about the present condition of China. Education and religion have no influence upon the minds of her people. Confucius and Buddha are nothing to them. Righteousness and justice are named, but do not find expression in deeds. The utter corruption of the officials is discussed by the pen, but no one makes a serious effort to reform it. Bribery and squeezing prevail all through the empire, but there is no one to denounce them at the peril of his life. The people and the government, both take heed for the day, but not for the morrow. While home politics are thus corrupt, her diplomatic relations are in a serious condition. An enor-

* One *haikwan tael* was equal in 1894 35. 2½d.

mous Power is watching for a chance to spring upon her. Every opportunity and every means are utilized by that Power to promote its influence in China. Rumor after rumor tells against the interests of China. The conclusion of the Russo-Chinese Secret Treaty preceded the lease of the Kiao-Chau Bay. The concession of the Chefoo foreshore succeeded the establishment of the Russo-Chinese Bank. What do all these rumors, even though some of them may be untrue, signify? If the next ten or fifteen years pass away in this manner, we fear China will be a poor captive, before she wakes up to the necessity of reform.

British writers always say that their interests in China are simply commercial; that what they want is nothing but the increase of their trade. But trade can never be entirely separated from politics. If the Chinese Empire had been under the control of other Powers, whose interests were opposed to those of Great Britain, the latter would never have gained that enormous trade which we now see. On the contrary, it is by the perseverance and intelligence of her subjects and by the aid of the political supremacy which she has maintained, that she has acquired her present trade. In every treaty port of China, her settlement occupies the most advantageous position. In every custom house of China, her subjects hold the most important positions, with Sir Robert Hart as Inspector-General at the head of the system. These would never have been obtained, if Sir Thomas Wade, Sir Harry Parkes,

and other representatives of Great Britain had not displayed their diplomatic abilities to their full extent, with the sympathy of their government and people behind them.

But now the situation is changing, or rather has changed. Before the war, she kept the peace of the Far East by her understanding with China. There may not have been any written treaty, but there was an understanding. Then, British influence was unique in the empire. During the war, she found out that she had over-estimated the strength of China and began to treat her with less consideration than before. This offended the Peking court and made it impossible to rely upon her as before. The competitors of Great Britain took advantage of this opportunity. They tried their best to get the sympathy of China, by every means, by threats, by favors, by flattery, etc. Since Great Britain is now wholly isolated and has no strong ally in place of China, her influence in China, as well as in the Far East, has considerably diminished. But she is reaping what she has sowed. No one is responsible for this state of affairs but herself.

Now we will add a few words before we lay aside the pen. What causes anxiety in behalf of China is not her hopelessness, nor her conservatism, nor her avarice. All of these may be entirely overcome. But the real cause of anxiety is the doubt whether there will be time for her to arouse herself and take up the work of reform. If she has time, the

future of the Far East will certainly be brighter. If not, none can tell what the future may have in store.

SPECIAL CONTRIBUTIONS.

THE WAR AND ITS ECONOMIC AND FINANCIAL EFFECTS.

The late war is one of the most remarkable events of the nineteenth century. Its consequences when viewed from military, naval, diplomatic, and social points of view, are many and important. However, let us limit the sphere of observation and investigate the question solely from the economic standpoint, giving due attention both to the bright and to the dark sides.

To the dark side belong the following :—

(1) Obstruction given to production.—This was inevitable, when we consider that many tens of thousands of men in the prime of life were enlisted as soldiers and coolies. Yet as the loss through death and disease was very small, the result when compared with an outbreak of cholera was infinitesimal. (2) Hindrance to the means of communication.—This arose from the requisition for warlike purposes of the rolling stock of railways and vessels of the mercantile marine. However, many vessels for the coasting trade were bought or chartered in order to make up the deficiency. Hence the in-

convenience did not last long. (3) Depression of trade.—The war caused the nation to be on the look-out and induced the people to abstain from purchasing. But this, too, was for a short period only, and the good crops and the prosperity of the silk trade mitigated the evil. (4) The fluctuation of the price of stocks and of the rate of interest.—At one period, the rate of interest rose and the price of stocks fell. Moreover, the speculative spirit prevailed, although the fluctuation was not great. (5) Increase of currency and the rise of prices.—With the increased issue of the notes of the Nippon Ginkō (the Central Bank of Japan) as well as the temporary suspension of the means of communication, high prices reigned for sometime, causing some slight suffering to the wage-earning class. (6) Decrease in the commerce with China.—This, however, was not so great as might be supposed, on account of the trade being mostly carried on in the treaty ports of China, through the mediation of European merchants and by means of neutral vessels.

Thus it may be seen that the dark side is not of a serious or lasting character, and that the evils were not much felt. But the result might not have been so favourable, if we had lacked either one of the following conditions :—

(1) The administration of the Bank of Japan, which supplied the Government with the necessary funds at home, as well as that of the Yokohama Specie Bank which furnished the funds needed abroad, and above all the patriotism of the people, which was proved in the eager subscription to the War Loan ; (2) the good harvest and the brisk state of the export trade in silk ; (3) the fact that the expenses of the war were actually paid for the most part with the notes of the Bank of Japan, which kept its credit even in the heart of the Liautang peninsula ; (4) the further fact, that the provisions and other goods used by the army and navy were bought chiefly at home, so that the efflux of silver coin to the seat of the war was very small.

As beneficial effects of the war may be mentioned :—

(1) The extension of territory.—Although the giving up of Liautung, shattered the popular dream of continental expansion, yet the country profited much by the cession of Formosa which possesses abundant resources. The utilization of this island, and the recovery of our commercial position in China and Korea can produce no other result than the increase of our trade and industry.

(2) The opening up of new Chinese

markets.—The benefit from this source is sure to be reaped not by us only, but by the world at large, especially by England, Germany, and France. Yet indirectly, if not directly, we also may, rather must, reap large commercial profit, unless we are content with pulling the chesnuts out of the fire for other countries.

(3) The war indemnity.—Although the amount is not so great as was expected, it will be enough to pay off the expenses incurred, and if its payment, reception, transmission, and use are properly arranged, the benefit may overbalance the loss through the disturbance of exchange, the inflation of the currency, and the spirit of extravagance in public expenditure.

(4) Increase of the merchant marine.—In order to fill up the deficiency created by the Government requisition for transports, etc., many vessels for trade purposes were added. Freights, which were at one times high, will surely decrease, and we shall have gradually to extend our lines of navigation.

(5) The profits of wage-earners.—Many labourers went to the seat of war, thus raising the wages at home, and the employment of innumerable hands in making various articles for the use of army and navy had the same effect.

(6) Saving and abstinence.—Ever since the outbreak of the war, a spirit of frugality has reigned throughout the country, and even petty peasants competed with one another in subscribing for the War Loan, thus learning the

benefit of saving and of becoming bondholders.

(7) The expansion of trade.—The small group of islands which was scarcely known to the rest of the world, or if known, was thought of as merely a part of the Chinese Empire, has come to be acknowledged a Power in the East, if not in the world. It is true, Japanese articles were in use before in Europe and America, but since the war the demand for them seems to have greatly increased. This may lead to the increase of our exports, especially of silk handkerchiefs, artistic goods, etc.

(8) Spirit of expansion.—The people at large, especially the commercial class have begun to realize their own strength, and are widening their views and their field of action. The scheme for setting up cotton factories in China, the extension of the mail lines to Europe and America are the results of this awakening. These, if pushed on and crowned with success, will benefit not only our country but also other countries.

From what has been said it appears that the late war was concluded without causing any great commotion or loss to the finances of the country. This is due not to the small extent of the war, but chiefly to the growth of our financial ability and to our general economy. There were certainly several additions to the State liability during the war, such as the War Loan, and the advances made by the Bank of Japan. However, the War Loan is to be redeemed in the

course of years, and the plan for the liquidation of the other newly increased liabilities is already drawn up. Hence the finances of Japan are not "in a very strained and critical condition," to use the words of a Yokohama correspondent, who expressed his views in the "Economist" of August, 10th, 1895. The only necessity for the increased imposition of taxes in the future arises, not from past expenditure, but from the need of enlargement and improvement in various State undertakings, as a consequence of the successful outcome of the war. If it were not for such a necessity, the economy of the State could not only be easily kept within the already existing system of revenues, but millions of surplus funds would be sure to be left at the end of each successive fiscal year.

Turning now our glance to the general economy of Japan, we see a remarkable awakening and progress, as much as if the war had never happened. The exports and imports during last year greatly increased, as compared with the two preceding years, as will be seen by the table at the top of the next page.

The prices, which cannot be said to be very low, would have fallen to their normal level, if it had not been for the depreciation of silver. The market now is in an active state, the rate of interest also is steadily falling, so that the market is in a healthy condition. Moreover, the issue of the notes of the Bank of Japan on documentary basis beyond the legal limit of 85,000,000 *yen*, which arose at one time to the

| Year | (a) First half year. | | Export. | Import | Total | Increase against preceding year | | |
|------|-----------------------|--|-------------|-------------|-------------|---------------------------------|--------|-------|
| | (b) Second half year. | | | | | Export | Import | Total |
| | | | yen | yen | yen | % | % | % |
| 1893 | (a) | | 40,774,918 | 40,439,744 | 81,214,662 | | | |
| | (b) | | 48,937,947 | 47,817,427 | 96,755,374 | | | |
| | total | | 89,712,865 | 88,257,171 | 177,970,036 | | | |
| 1894 | (a) | | 50,103,857 | 56,648,449 | 106,752,306 | 2.29 | 4.01 | 3.14 |
| | (b) | | 63,142,229 | 60,833,506 | 123,975,735 | 2.90 | 2.72 | 2.81 |
| | total | | 113,246,086 | 117,481,955 | 230,728,041 | 2.62 | 3.31 | 2.96 |
| 1895 | (a) | | 59,444,560 | 60,027,078 | 119,471,638 | 1.86 | 0.59 | 1.19 |
| | (b) | | 76,667,618 | 69,233,500 | 145,901,118 | 2.14 | 1.38 | 1.77 |
| | total | | 136,112,178 | 129,260,578 | 265,372,756 | 2.02 | 1.00 | 1.50 |

amount of 55,083,000 yen, is now based on the special reserve. Of this extra issue, not a few notes entered the circulation at home; but when compared with the bulk of the ever increasing transactions, the effect of the issue has not been considerable.

To summarize, nothing so far has arisen to suggest anxiety regarding our finances since the outbreak of the late war, and this conclusion must be admitted by any impartial and well-informed observer. But prudent counsels are necessary for the future, in the use of the indemnity fund, the increase of expendi-

ture, and we must guard against the abnormal expansion of business undertakings, as well as the consumption of commodities, especially that of an unproductive character. Appealing to the prudence, courage and wisdom of the nation, let the hope of success in the management of our finances be fulfilled, as those hopes have been with which we looked forward to a successful issue of the war.

SOYEDA JUICHI.

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THE WOMEN OF JAPAN AND THEIR SOCIAL POSITION.

Here I refer to the social position of the Japanese women, as I think it the important question of the day. I do not intend to misrepresent nor to exaggerate the present condition of Japanese woman, but to throw a true light upon

this matter, which has been, and is still, to a great extent misunderstood.

As regards the social situation of women, there exists a great gulf between the East and the West. It is an unquestionable fact, that the position of

women in the Orient is far below that which they occupy in Occidental countries. There may be many causes which have brought about such a social phenomenon, but the main causes seem to have been the difference in religion and national prejudice. Christianity seems to have been peculiarly suited to promote the elevation of womanhood; and the exalted situation of the Western women is in fact mainly due to the influence of Christian doctrine. Unfortunately for the Oriental woman, there has been no religion which has advocated so strongly, the elevation of woman and her delivery from bondage, as Christianity has furnished, in Western countries.

Mohammedanism is out of question. Buddhism, as a reaction from Brahminic theology, advanced a radical theory and advocated the emancipation of woman from secular and ecclesiastical oppression. Buddha was perhaps the first in the darkness of Oriental tyranny, to preach the gospel of woman's equality with man and her salvation from all sins. Yet he himself even could not absolutely get rid of the social prejudice which prevailed in India in his time. It is sad for the Orient, that his golden precepts and glorious doctrines lost their vigour with his death. The helpless women of India have enjoyed but little benefit; in spite of all the merciful Buddha's teaching, they have remained throughout the slaves of man.

Confucian doctrines, notwithstanding they contain admirable politico-ethical

precepts, have done no good for woman. Nay, Confucius taught that slavish obedience was the greatest virtue of woman!

The women in the Orient have not only enjoyed no advantages from religious and political teachings, but they have also been deprived of their proper social position. In India woman is little better than a dog. In China, the wife is the higher servant in the household. In Persia, Turkey and all over the continent of the East, she is in no better condition than in India and China. The students of Asiatic life, in the West, are disgusted with this ignoble position of the Oriental woman; and it is a natural consequence that they have come to conclude that the condition of Japanese women is the same as that of their sisters in other Oriental countries.

If they, however, should come to Japan, and study the life of Japanese women, they would be, as an American writer has said, cheered and pleased on contrasting the position of women in Japan with that which they hold in other countries. Women in Japan hold a very peculiar position. They are in no way like the women in India, or China, or Turkey. They are not only superior in their intellectual ability and education, in their tastes and virtues, to the rest of the women of Asia, but also in their social position.

Yet these facts are not known to the majority of Western people, who think of the Japanese woman, in the same way as they do of Turkish, Hin-

doo, or Chinese women. Many have often imputed to the Japanese women, a lack of knowledge and undue meekness, and regard them as servants to the family, and as slaves to their husbands. Such criticism, must have been the result of superficial observation and a hasty glimpse at the street life, which never exhibits the true aspect of Japanese life.

Certain closer and more thoughtful observers furnish us far brighter descriptions. Von Siebold, a learned German, who traveled in Japan some eighty years ago, said referring to Japanese women :—

“The position of women in Japan seems to be unlike what it is in other parts of the East, and to constitute a sort of intermediate link between their European and their Asiatic conditions. On the one hand, Japanese women are subjected to no seclusion; they hold a fair station in society, and share in all the innocent recreations of their fathers and husbands. The fidelity of the wife and the purity of the maidens are committed wholly to their own sense of honour. So well is their confidence repaid, that a faithless wife is, we are universally assured, a phenomenon unknown in Japan. The minds of women are as carefully cultivated as those of the men; and amongst the most admired authors, historians, moralists and poets, are found several female names. In general, the Japanese ladies are lively and agreeable companions.”

Such is the contribution made by a foreign writer, with which I am sure impartial observers will agree. Now let us

see what more recent writers say about this subject. The author of “The Mikado's Empire” has emphatically announced that the student of Asiatic life on coming to Japan, “sees them [Japanese women] treated with respect and consideration far above that observed in other quarters of the Orient. They are allowed greater freedom and hence have more dignity and self confidence. The daughters are better educated and the national annals will show probably as large a number of illustrious women as those of any country in Europe.”

Mr. Henry Norman, a more recent and fairly accurate writer and observer of Japanese life, said on this subject in his work “Real Japan” that : “The position of a Japanese woman is higher than that of woman in any other Oriental country. She is addressed as “*Okusama*,” the honorable lady of the house, and as a rule every consideration is accorded to her, because of the innate gentleness of the people and their elaborate and vigorous etiquette. The relations of husband and wife are far easier and happier than the actual facts regulating them, would lead one to suppose.”

The statements of these writers are true as far as the facts are concerned. No doubt their social life is far above the Asiatic level. I will not hesitate to say that Japanese women, generally speaking, receive better treatment from the opposite sex than their sisters in other countries. The high estimation that the Japanese people display toward

women is due to their intrinsic nature and is not an idea copied from Western civilization.

Unfortunately, all these facts are not well known to Western people, whose knowledge of Oriental women is limited to the Hindoos and Chinese. I have been annoyed more than once to hear, while travelling in ^{Europe} Europe and America, that the Japanese women are servants to their children and their parents and nothing more than toys to their husbands. I can stoutly affirm that Japanese women are not only, neither servants nor toys, but on the contrary, that they command much respect, and maintain an important influence upon society.

What after all really causes foreign observers to speak of the degradation of Japanese women is the matter of polygamy. They all think that Japan is a polygamous country. This statement is certainly not true, in that it confuses polygamy with concubinage. These two systems must be carefully distinguished. Japan, is certainly not a polygamous country. As we know the legislation of the state does not recognize more than one wife; a child not born by a legal wife is declared by law to be illegitimate—one who has no father. Therefore in the eye of Japanese law, there is only one wife. As to concubinage, that is a different question. Some of the people of Japan, I am very sorry to say, indulge in this infamous practice, but this certainly cannot be imputed to the Japanese alone, since even those polished gentlemen

who are proud of living in the very heart of civilization, as a matter of fact, are addicted to this ignoble business which Emile Zola faithfully characterizes thus: "they keep mistresses as they keep horses, for the sake of exercise." But in Japan concubinage is too public, while in Western countries it is kept secret. This is the reason why so much is said about Japanese immorality.

In speaking of the condition of the Japanese woman here, we should put this question aside. In reality, the Japanese woman in domestic affairs has the sole control. The prime duties and rights of the Japanese wife are to manage the household, practice economy in the wisest way, to make her home pleasant, and to educate and instruct the children. In our domestic economy, a division of labour between husband and wife is generally established.

The wife manages the side of the family consumption, while the husband is engaged on the side of production. It is the duty of the wife to aid her husband by advice, share his success, and console him in the case of distress and calamity.

The Japanese women are in every respect decidedly superior to all other Asiatic women, and in some regards they have greater freedom and more privileges even than their sisters in the West. But it must be admitted that the Japanese women taken as a whole are below the level of their European sisters. Their true position in society seems, as Von Siebold wisely said, to constitute a

sort of intermediate link between their Asiatic and their European sisters.

Women in Japan in ancient times seem to have reached greater perfection than at present. The ancient history of Japan reveals their glory. Not only did they exercise their superior influence upon politics and social affairs, but they were also enlightened in culture, talent, arts and all the accomplishments of womanhood. They were mistresses of music, literature, painting, chirography and all the womanly arts. They paid great attention to literature, especially to poetry. They attentively cultivated the art of etiquette and toilet, for the sake of politeness and refinement. At the same time, all sorts of domestic work, such as cooking, weaving, sewing and so forth, were carefully practiced by the women of all ranks; and the management of family affairs and the education of their children were their important duties. Social intercourse in those days was very free, consequently they were brighter and more charming; yet the scandals that may issue from any rude social intercourse were carefully avoided.

Perhaps no history has ever exhibited such brilliant achievements of women, as are visible in early Japanese history. Every page shows the noble work of women and illustrates how they contributed their efforts in behalf of the progress of national civilization and the advancement of humanity. There have been heroic women who conducted the government of the nation with brilliant

success; who took charge of the mighty Imperial army and navy for a grand expedition to a foreign land beyond the sea; who consecrated their lives to works of charity and benevolence; who obtained high reputation in the literary world and laid the foundation of our national civilization.

Such are the glorious triumphs of woman in history! Japan is proud of them. The daughters of Old Japan, once so honored, where are they now? The modern history of Japanese women is indeed a sad one. It shows the degeneration of womanhood. It is a fact, we regret to say, that the modern Japanese women are far behind their ancestors in culture, in dignity, and in influence. If the women of enlightened Meiji are satisfied with imitating *à la parisienne* the outside and remain Oriental at heart, they will become the laughing stock of the world. Why do they not strive to exalt their social position to an equality with that of their European sisters? They have a right to this equality which their ancestors once enjoyed; but they are deprived of their proper position. The best thing to be done for them at present is to encourage education among them, so as to enlighten them and enable them to shake off the Oriental prejudice fostered by religious dogmas.

The religious influences and continental prejudices concerning women seem to have been the main causes that have brought about the deterioration of Japanese women. Shintoism, the original

Japanese faith, was singularly suited to the elevation of womanhood. As soon as Buddhism and Confucianism were introduced from the Asiatic continent, the old faith of Yamato was utterly suppressed and the new religions began to exercise a dominant influence; at the same time, we perceive that the position of women gradually declined. Buddhism in its philosophy admits the equality of men and women and advocates the emancipation of woman from her bondage; yet practically it could not wholly get rid of the Hindoo social vices, in which Buddha was born. When, therefore, Buddhism was introduced into Japan, it undoubtedly brought with it the Hindoo social vices which afterward exercised considerable influence upon Japanese women. The influence of Buddhism was felt still more through the strong sense of pessimism, that impressed itself upon the female mind. The daughters of active and energetic ancestors began to learn the Buddhistic maxim that, "Vain is this world; life is but an empty dream," and to seek monastic life. Thus they, under the influence of Buddhism, shut themselves out from active social life and submitted to silent humiliation.

The Confucian philosophy which was brought into Japan about the same time with Buddhism, diametrically opposed the interests of women. The prevalence of Confucianism was a fatal blow to Japanese women. Its doctrine, however, was peculiarly suited to the feudal system; for this reason the Taikoon's

Government, as a matter of policy, adopted Confucianism as the standard of social morality. All the scholars and thinkers of the age were the apostles of Confucianism and the Government supported this school as orthodox, while it suppressed free thinkers as heretics. The Confucian fever ravaged society for two centuries and a half. The greatest writers of the age such as the author of "the Ladies' Mirror" (*Hime-Kagami*), the author of "The Teaching for Women" (*Fujin-Oshie-Gusa*), the author of "The Great Learning of Woman" (*Onna-Dai-Gaku*) and of all the rest were blind-worshippers of Confucius.

The main principles of the Chinese sage regarding woman may be summed up as follows:—

1. Women are naturally inferior to men.
2. Women's education should be restricted to elementary reading and writing.
3. Woman's primal duty is obedience.
4. Men and women (above seven years of age) shall not sit together.
5. Woman shall have no voice in selecting her husband.
6. The Husband shall have the absolute right to rule his wife.

Text-books, moral codes and the fundamental idea of education for the Japanese women for a long time were based upon these principles. It is easy to perceive that the condition of the ancient Japanese women who maintained an accomplished culture and an elevated social position

was utterly different from what the Chinese philosopher wished it to be. Under such circumstances, the Japanese women suffered from the tyranny of Chinese doctrine, and they struggled for centuries, till the Revolution which subsequently overturned the Taikoon's feudalism. With the downfall of the old régime all this became an old fashion and thus there was opened a new era with better prospects for our women.

The contact with their European and American sisters since the opening of the country has inspired a new faith in the souls of Japanese women. At the same time, our young girls, going to Western lands, seeking culture and new inspiration, little by little melted by the air and at last thoroughly Europeanizing and Americanizing themselves, they have returned to their native land to baptize

all into the new faith. Under such influences the present condition of Japanese women is rapidly undergoing a change, but a revival of the old school, as a temporary reaction, has set in against the new tide. The dawn of a new era for women has cast its light on the horizon. Whatever kind of reaction may hinder the progress, a new and brighter generation for women will come and must come. But no time could be more momentous than to-day for Japanese women. It should call forth their utmost courage and their strongest determination to confront every reaction and to push their way to the goal.

JULIUS KUMPEI MATSUMOTO.

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SUICIDE IN JAPAN.

It is man's nature to love life and fear death. Hence when he destroys the very life he loves, there must exist some seemingly inevitable cause. The causes which operate to overcome this inborn love of life vary according to the different conditions of society or of country, every country being ruled by different social laws, and each having its own rate of suicide.

Though we may suppose suicide to be an unavoidable effect of the various social conditions, we must en-

deavour to discourage, as much as possible, this evil practice so inconsistent with man's nature and with the end for which life was given.

There are about five causes for suicide, and every suicide results from one of these. Accordingly we may say that suicides are committed :

- 1st., under the sway of violent passion ;
- 2nd., to save one from disgrace or to preserve honour, like the suicide of Hannibal ;

- 3rd. to escape extreme physical suffering from illness or destitution;
- 4th. to escape social or family troubles;
- 5th. in obedience to authority.

Instances under the second head often occur during time of war, even at the present day. As for the last head, a few instances are found in Europe (like that of Socrates), and many in our own country like that of the forty seven *rōnins*.* The remaining heads include the most common causes to which people of all classes fall victims. Even the rich and and wise are not excluded, for they are liable to be influenced by passion and to be pressed by social or family troubles; though it is chiefly the poor and ignorant who commit suicide on account of physical suffering from disease or destitution.

The case, however, is somewhat different with the Japanese. They have by nature, a disposition so daring that they make very light of death. If challenged with these words, "are you afraid of death?" they will take their own lives at any time without any special reason. Especially in the old chivalric age, there were hardly any among the knights, who shrunk from suicide, except a few who were said to be Christians, such as Konishi Yukinaga, Ishida Mitsunari and Ukida Hideiye.

In Japan, suicide is not considered a sin even from a religious point of view. The chief point in the teaching of Buddhism is future salvation, so that some ignorant men and women, misapprehending the teaching, try to escape from this world as soon as possible by self-murder, in order to secure future happiness and peace.

This mistaken idea, together with the influence of religion and the dauntless character of our people, tends to increase the number of suicides. Moreover, there are noted men, who have done good deeds among those who have died in this manner; hence people naturally come to think of suicide as a manly way of dying, rather than as an act of cowardice and shame.

From the fact that with our people there are so many causes inciting to this act, we might infer that the rate of suicide in Japan is higher than in Europe and America. But if it be not so, we believe that by changing the ideas of the people and leading them aright we may still further lessen the number of suicides. In any case, whether there are more or less than we have expected, it is our duty to discourage this painful practice and alleviate the suffering of the people.

The following is a table showing the suicide rate of Japan and of European countries.

* [They were the loyal retainers of Lord Asano, who survived their lord and killed his enemy. All of them were sentenced to *harakiri* (suicide) which was thought a punishment one degree less severe than to die by another's hand.

SPECIAL CONTRIBUTIONS.

17

| | A. Dr. W. Farr. (1876) | B. M. C. Mulhall. (1885-1887) |
|-----------------------|------------------------------|-------------------------------------|
| Switzerland. | 167 | 202 |
| Japan. | 174 | — |
| Prussia. | 134 | 208 |
| Austria. | 113 | 159 |
| Sweden. | 92 | 81 |
| Norway. | 70 | 73 |
| Belgium. | 82 | 130 |
| England and Wales. | 73 | 80 |
| Scotland. | 37 | 40 |
| Italy. | 37 | 39 |
| Ireland. | 21 | 17. |

A....."Vital Statistics"

B....."Dictionary of Statistics"

Suicides in Japan numbered 50,082 during the seven years (1886-93).

The ratio is 180 per million.

As I have said, the table shows that the suicide rate in Japan is higher than that of other countries.

These are the statistics of suicide during the five years from 1890 to 1894. Let us examine these tables further and I will ask my readers to consider closely the nature of suicide and to devise some means for its remedy.

NUMBER 1.

| Manner of Suicide. | 1890. | | 1891. | | 1892. | | 1893. | | 1894. | | Total. | | Both. |
|-----------------------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|--------|--------|--------|
| | M. | F. | M. | F. | M. | F. | M. | F. | M. | F. | M. | F. | |
| Hanging. | 2,930 | 1,167 | 3,008 | 1,211 | 2,828 | 1,158 | 2,984 | 1,294 | 3,049 | 1,358 | 14,799 | 6,188 | 20,987 |
| Drowning. | 1,195 | 1,395 | 1,143 | 1,387 | 1,021 | 1,460 | 972 | 1,280 | 941 | 1,303 | 5,269 | 6,825 | 12,094 |
| Knives or swords | 228 | 119 | 254 | 109 | 237 | 116 | 248 | 124 | 267 | 129 | 1,234 | 597 | 1,831 |
| Firearms. | 73 | 9 | 67 | 3 | 75 | 3 | 85 | 5 | 90 | 12 | 390 | 32 | 422 |
| Poison | 52 | 18 | 57 | 28 | 40 | 33 | 60 | 29 | 57 | 23 | 266 | 131 | 397 |
| Miscel. | 219 | 74 | 185 | 50 | 209 | 60 | 238 | 70 | 221 | 95 | 1,072 | 349 | 1,421 |
| Total. | 4,697 | 2,782 | 4,711 | 2,788 | 4,410 | 2,830 | 4,587 | 2,802 | 4,625 | 2,920 | 23,030 | 14,122 | 37,152 |

NUMBER 2.

| | 1890. | 1891. | 1892. | 1893. | 1894. | Total. |
|-----------------|-------|-------|-------|-------|-------|--------|
| January. | 460 | 554 | 455 | 448 | 521 | 2,438 |
| February. | 457 | 467 | 416 | 432 | 434 | 2,206 |
| March. | 572 | 633 | 544 | 566 | 634 | 2,949 |
| April. | 683 | 701 | 768 | 697 | 658 | 3,507 |
| May. | 759 | 880 | 759 | 737 | 713 | 3,848 |
| June. | 778 | 685 | 715 | 678 | 788 | 3,644 |
| July. | 813 | 756 | 795 | 841 | 837 | 4,042 |
| August. | 796 | 740 | 744 | 720 | 846 | 3,846 |
| September. | 677 | 609 | 653 | 683 | 651 | 3,273 |
| October. | 536 | 505 | 515 | 597 | 492 | 2,645 |
| November. | 423 | 489 | 477 | 464 | 511 | 2,364 |
| December. | 525 | 480 | 399 | 526 | 460 | 2,390 |
| Total. | 7,479 | 7,499 | 7,240 | 7,389 | 7,545 | 37,152 |

the Chinese, were not known to be other than mere barbarians, and it is, therefore, extremely unlikely that any of them arrived in Formosa as a result of a prearranged attempt at immigration.

They have, however, left no traces that would afford a clue to the date of their arrival. So far as present indications may be trusted, there are no ruins, no earth works, no written language, in fact, no reference to their origin whatever. Still, we have reason to believe that at least the majority are comparatively recent arrivals.

Formosa is not a large island and no natural obstacle exists to bar communication with the mainland or neighboring islands, and yet we find the aborigines who are living in touch with each other from the north to the south, speaking many dialects, or we might properly say tongues, for in many cases the speech of one tribe is unintelligible to its neighbours.

If their occupation of Formosa had been of ancient date, we might expect to find that, although they came from different lands, their long presence in the island had tended to convert their speech into one common tongue, or at least that a strain of similarity existed between the different languages.

As an example of the great diversity, let me present a few words in common use, as spoken by two different tribes living in close proximity and, at least at present, on a friendly footing. Whatever connection between these dialects a thorough going study may discover, they are, *prima facie*, widely removed

from one another.

| | | |
|-----------|-----------------|-------------|
| Man..... | Mu-mu-kan..... | Ma-pe-damur |
| Woman... | Ta-ma-yew..... | Wa-wa-yen |
| Boy..... | Lah-keih..... | Ka-kunuan |
| Head..... | Tu-nu..... | Ku-ru |
| Hair..... | Si-mu-nu..... | Owal |
| Hand.... | Ma-gah..... | Li-ma |
| Foot..... | Ka-kai..... | Kalup-kupan |
| Mouth.... | Kwah..... | Ang-an |
| Eyes..... | Lo-leik..... | Mat-sa |
| Ear..... | Mu-lat..... | Tsa-ling-a |
| Nose..... | Mo-ning..... | Niu-dush |
| House.... | Sah-pah..... | Tu-pao |
| Boat..... | Ah-suh..... | Wa-ru-gut |
| Pipe..... | Po-ken..... | Umch'uk |
| Gun..... | Pu-nik..... | Kwang |
| Bow..... | Pa-neih..... | Ka-ka-rang |
| Arrow.... | Bu-de..... | Wula-wula |
| Sun..... | He-las..... | A-dao |
| Moon..... | Yih-lot..... | He-las |
| Rain..... | Kah-mun-yioh .. | U-dail |
| Tree..... | Ko-ne..... | Ga-siu |

The pure aborigines from the interior are undoubtedly Malayan in character, habits, and superstitions, and while the speech of many of the tribes contains words of Malayan origin, yet among communities lying close together, the most extraordinary diversity in features prevails. That this origin would be perfectly possible, if not probable, can be ascertained by referring to a map of the eastern seas. The ocean currents that wash the shores of the islands of the Malay group flow to the north, sweeping the coasts of Formosa; and the several instances of islanders even in recent days who, having been lost or driven by storm, have been carried by these currents from the southern isles to Formosa, is almost convincing evidence that there were similar castaways in early

days. That such castaways would remain in the island appears also certain, for they could have had no means of departing in safety even if they so desired.

Wan-san-ho in the year 1430, while an officer of the Chinese court, was driven by storm upon Formosa. On his return to the mainland, he spoke of the island as inhabited by a peaceful race of barbarians, by whose kindness the means of repairing his ship were secured. He was the first known visitor.

More than a century later, a pirate who had been driven with his fleet from the Pescadores by a Chinese squadron, took refuge in Formosa, which was still occupied only by the savages. The pirate, apparently an ambitious man, seized upon the island as his own possession and to instill "fear and respect" into the hearts of the natives, massacred all who fell into his hands, smearing his vessels with the blood of the unfortunate victims. From this period began the settlement of Chinese in the island.

The first settlements gathered around the places selected by the many Chinese pirates, as safe retreats, and here the roving bands made their headquarters. The Japanese followed soon after, and settlements were established at the instance of a band of men known as Pohan (God of War) pirates, with the warlike retainers of the *daimios*, Murakami and Kōno, as leaders. In this way many Chinese and Japanese had established themselves in the island be-

fore the Dutch arrived to found a settlement.

The first measure of the new government was to impose taxes. The Chinese settlers paid this without murmuring; but the Japanese, the more powerful race of colonists, who seem to have carried on a most extensive and lucrative trade, refused to submit to these exactions. A serious controversy ensued and although it was eventually settled, the Japanese could not bear the oppression and gradually withdrew from the island.

The religion of the natives being a gross form of paganism, it was the policy of the Dutch, when they arrived, to convert them to Christianity. Consequently ministers and teachers in the pay of the government were engaged in considerable numbers. They were encouraged to intermarry with the natives and at the time of the overthrow of the Dutch Government, there remained in Formosa many wives and children of the Dutch. However, that they were in sufficient numbers to form a class by themselves and to eventually become a tribe which would be noticeable for the strain of Dutch blood, is extremely doubtful, although this has been some times claimed by casual travellers who have visited the island. The history of the Dutch colony tells us that after their surrender, Koxinga distributed the women among his favorite soldiers.

No trace has been found of the Dutch occupation in any of the tribes, with the exception of a scribbled sheet of paper

containing a few meaningless words, which was brought to the Consulate at Takow about thirty-five years ago by an old man who claimed that it had belonged to his father. No traces of Christianity remain, unless it be in the case of the Pepohoans, or civilized savages, who it is said were induced by the Dutch to give up head hunting. From the time that Formosa came into the possession of Koxinga, the immigration has consisted solely of Chinese, until at present it is estimated that this class numbers about two and a half millions.

The population of the aborigines—who can give its number? In many districts of the central and eastern parts of the island, the “red headed” man has not yet been seen, and the greater portion of the whole islands is almost unknown or at least undescribed. Between two hundred and fifty thousand and three hundred thousand is a rough estimate. Where the mountain sides have retained their valuable virgin forests, almost impassable on account of the intermingling undergrowth, the jungle of creeping vines, rattans and innumerable plants; where the plains and valleys are covered with tall grass eight or ten feet in height, here it is that we find the home of the Formosan hill savage, a being whose rank in life is determined by his success in bagging Japanese heads.

On the east coast from Suao bay, there exists a fertile plain extending in a northerly direction which is peopled by many Pe-pohoans or “Barbarians of the Plain” as they are known by the

Chinese. This class, as well as the Sekhoans, also aborigines, after years of semi-civilization have developed into farmers, many of them excelling even the Chinese in this regard; although they are greatly handicapped by their love for spirituous drinks. When intoxicated they will dispose of their effects and even their cultivated ground, without the least thought for the future.

The simplicity of the Pepohoans is proverbial and they and their possessions fall a ready prey to the more astute Chinese from the mainland, who obtain possession of the greater part of the land as fast as the Pepohoans can reclaim it. The Chinese have a popular anecdote which relates how two Pepohoans had together become the proud possessors of three dollars, but could not devise a means of dividing them equally. They sat down on the road, and each took a dollar, but there still remained another; how to dispose of it fairly was a poser. At length a Chinese came along, and they asked him to solve the problem for them, which he did, by giving each one dollar, and pocketing the third, leaving the Pepohoans lost in amazement and delight at this ready disposal of their difficulty.

The western half of the island and the northern and southern districts, which are the only portions of the island thoroughly explored, are thickly settled by Chinese and a considerable number of civilized aborigines.

Formosa when regularly opened for Chinese settlement, with its great re-

sources and its miles of wild land, which offered retreats where, to a certain extent, the laws of the Empire could be evaded, was looked upon by the Chinese as the Eldorado of the Orient. These considerations, which attracted so large a number of settlers, strongly tended to make the island the abode of a race of thieves, swindlers and other criminals who had been obliged to fly from their own country. When once they reached Formosa, they retired to the distant hills and there lived without constraint, not dreading the avenging arm of justice. These were the men who, heading rebellions, so often disturbed the peace of the island. In many cases, the colonists entered into close compacts, and thus frequently were able to disregard the power of the mandarins.

The Chinese officials never succeeded in putting down entirely these bands of outlaws whose strongholds in former days were almost impregnable. Consequently we find to this day that the houses of the rich men throughout the island are constructed more with the idea of a fortress than of a residence. While the Japanese were in north Formosa, to such an extent were robberies carried on through the country, that many of the villagers paid regular toll to certain bandits to protect themselves against other marauders.

It is well known that criminals have been released on the mainland on the condition that they should go to Formosa. The island officials, alarmed at the arrival of such an undesirable class,

made laws for repressing them. Every new colonist was to be provided with a passport to be granted only when his neighbors had given ample testimonials that he was a good and industrious man.

But the Chinese are not over-scrupulous in such matters, and the worse, a reputation an applicant bore, the more likely he was to receive "a good character." It was an easy method of getting rid of rogues and was freely taken advantage of. The evils, therefore, continued and spread as the emigration increased. During the French troubles in Formosa, criminals were sent over in batches, and the officers of local levies were in some instances outlaws with a price on their heads.

Even the famous Lin-Yung-fu, the Black Flag Chief, and the President of the Southern Formosa Republic, was a formidable pirate and bandit. The Chinese Government unable to defeat him, considered that the easiest manner of disposing of him was to make him an officer in the army, and he and his band were straightway engaged to oppose the French, and later the Japanese, under the same flag which had floated over their piratical craft in earlier days.

Of late years, the larger percentage of emigrants have been a comparatively peace-loving class of Chinese from the Fokien province, who have removed to Formosa with their families with the intention of making the new land their permanent home.

The Hakkas, who are known in China

as the "Wandering vagabonds of the Empire", have also immigrated to Formosa in considerable numbers and taken up their abode chiefly in the central and southern districts. They have been, as a rule, the pioneers along the savage border, and have to a great extent been the cause of the continual warfare with the savages, whom they have treated with treachery and cruelty for many years.

Thus we may come to the conclusion, that the Chinese population in Formosa has much of good, but more than its share of evil, and it will require just and firm government, carefully administered, to avoid serious disputes which, although springing from insignificant sources, are liable to grow to such magnitude as to tax the Government severely.

As to the savages, they are not opposed to agricultural pursuits, if carried on in a free and easy manner. Little patches of cultivated land to be seen in their territory are evidence that this is so, but as yet the fruits of their agriculture are unimportant, and in competition on the same basis with the Japanese and Chinese, the savages would be literally plowed under. Still, with time and patience and under the watchful eye of some one interested, there is no reason why they should not be able, perhaps in the near future, to produce a sufficiency for their own needs and eventually to

become good farmers.

It may be necessary to humor them in many things which the Japanese Government can well afford to concede; but fair honest treatment, and the appointment of liberal minded competent officials to act as protectors, men who will have the interests of these simple people at heart, will eventually convert the savages into good and useful citizens.

All and all, the present aim of the administration in Formosa should be to maintain itself on friendly terms with the inhabitants until they become familiar with their new masters and convinced of their honest intentions.

Then will be the time for the so-called reforms of civilization. To insist at once on the total prohibition of opium and the abolition of that most valuable treasure of a Chinese, his queue, would be to precipitate upon the island the horrors of rebellion, and to render every one of the two millions and a half of Chinese, an enemy of the Japanese Government.

[Mr. J. W. Davidson, on graduating from the North western Military Academy of Minnesota U. S. A., joined the Peary Arctic Expedition of 1893-94. Returning to America he was sent to Japan as special correspondent of a syndicate of American Journals. He was attached to the Chinese army in Formosa, until the arrival of the Japanese troops three months later. During the last days of the "Butterfly Republic," he and two companions made a dangerous journey through the rebel lines for ten miles to inform the Japanese Commander of the true condition of the Capital and to request him to hasten on. Thus were saved many lives and much government property. For this service he received the decoration of the Order of the Rising Sun. From that time onward, he was attached to the Japanese Army. He is now in Tokyo engaged upon a book to be entitled "Formosa under three Flags."

MISCELLANEOUS.

FAR WEST TO FAR EAST.

In the Western waters reigns an isle
Which ocean girds with a silver ring ;
Bright is the flash of her summer's smile,
Though winter slowly gives place to spring.

Her sons are restless and strong of hand,
Ready to seek and to win a home ;
Fearless to wander in many a land,
And o'er many a stormy sea to roam.

Sailing afar in an Eastern clime,
They sighted an island new and strange,
Fair as a dream, where the flight of time
Was marked by the flowers' birth and change.

Its sons were skilful and apt to learn,
Its maidens sweet as a fairy bride,
But its chieftains, wary, prompt and stern,
Fastened the portals and barred the tide.

The suns might brighten, the moons might wane.
Sailor and merchant were fain to wait,
While tales were wafted across the main
Of marvels hidden behind the gate.

At length the barriers were rent asunder,
The East to the West held out her hand,
The West beheld the East with wonder
And loved and praised th'enchanting land.

Now West unto East her greeting tenders,
The Island folk,—who their stronghold keep
From storm-rent cliffs to where Ganges renders
Her mighty flood to the Indian deep,—

Salute the soldiers who face to face
Have met and conquered their ancient foe,
But hail more warmly the loyal race,
True to their brothers through weal and woe.

The race who, earnest with pen and brain,
Add to the treasures of English speech ;
England responding will gladly gain
All that their scholars and sages teach.

So shall the links be drawn more tightly,
Binding the islands of East and West ;
And each by each shall act uprightly,
When each to each has given her best.

M. E. JERSEY.

Osterley Park, April 1896.

[The Countess of Jersey is a daughter of the second Baron Leigh. She married in 1872 the Earl of Jersey. After the Earl resigned the governorship of New South Wales in 1893, he with Lady Jersey visited Japan. Two articles subsequently contributed by Lady Jersey to "The Nineteenth Century" may be regarded as the fruit of this visit. She is also an honoured contributor to other well known English reviews and magazines. This poem was specially written for THE FAR EAST.]

FUJI-YAMA.

Hail ! Sacred Fuji-Yama ! Hail !
Of thee all patriot hearts are proud,
For e'en beyond the silver cloud
Mikado's power doth prevail.

K. W.

MASA-OKA, THE LOYAL NURSE.

Translated by MIWA REITARŌ.

(Continued.)

Tsuru. Are you crying, nurse ? What
ails you ? Tell me. If you grieve
that I should eat first, I will wait and
let you have your dinner first, Sem-
matsu ! I know it would be bad if
you should die for lack of dinner.

Forgive me, nurse !

Masa. I thank you for your kind words.
But your nurse was crying just now
in order that by her magic, she might
get your dinner sooner. Why should

I be sorry? Ho! By my magic, every thing is cooked. You shall have your dinner now. Be patient a moment, my young master.

(Gives a little of the food to Semmatsu, and watches his countenance while he eats.)

It is all right! Take your meal, my lord.

(A noise outside. Announcement is made that Lady Kajiwara has come to visit the prince.)

What! Lady Kajiwara! That is strange! Ask her ladyship to come in. Semmatsu, retire to the next room. Remember what your mother has taught you. Make haste!

(Enter Sakae, Lady Kajiwara, followed by Okinoi and Yashio.)

Sakae. I thank you all for coming out to meet me. Since Yoshi-tsuna's resignation, his son Tsuru-kiyo is reported to be ill, and his Highness Prince Yoritomo commanded my husband Kajiwara Kagetoki to pay you a visit. It being known, however that no man is allowed to see Tsuru-kiyo, on account of his bad health, I was appointed to take my husband's official duty and to deliver the message. Prince Yoritomo expressed his great grief at the news of Tsuru-kiyo's sickness, and sent this box of cakes in token of his deep sympathy. Present the box to Tsuru-kiyo!

Yashio. *(Opening the box)* Oh! How delicious they look! Beautiful cakes, specially sent from His Highness, Prince Yoritomo!

(Offers a piece to Tsuru-kiyo.)

Taste with grateful heart, my young master.

(Tsuru-kiyo moves to eat it.)

Masa. Prince Tsuru-kiyo, will you eat it? What would you do, if it should do you harm, you being so sick?

Give that piece to me!

(She snatches the cake.)

Sakae. Dare you disobey Prince Yoritomo? What! What do you say?

(Semmatsu rushes out from the next room and snatching a piece of cake thrusts it into his own mouth.)

Sem. I want those cakes!

(Yashio grasps Semmatsu, and drawing adagger stabs him. The box is trampled under her feet.)

Ah! Ah!

(Masa-oka hurriedly leading the young prince by the hand, shuts him in her own room and stands at the door as a guard.)

Yashio. Do not wonder, ladies! It is a monstrous crime for this fellow to rob our master Prince Yoritomo's present. He deserves instant death! *(Ironically)* Masa-oka, I grieve with you for the loss of your son. *(Stabs again.)* Painful, eh? Even a stranger, as I am, can hardly refrain from shedding tears. Are you not moved, Masa-oka?

Masa. Why should I be moved? To punish him who has done such a wrong against the authorities, is but justice.

Yashio. Even now? Yet, Masa-oka, yet?

(Stabs again and again.)

Chorus:—*Oh! Noble Masa-oka! The example of fidelity throughout all generations! Still, thou art not a stone; how then shalt thou not grieve for the loss of thy son? Let the world praise thee for thy virtue, thy fidelity, thy bravery, and thy self-restraint! Thou dost not show a single tear in thy eyes.*

Sakae. You deserve high credit, Yashio. It was perfectly proper for you to kill that boy who almost betrayed our secret—I mean our precious gifts from Prince Yoritomo.

(All this while she watches Masa-oka and chuckles within herself.)

I must converse with Masa-oka in private. I allow you Okinoi and Yashio to retire to the next room.

(Exit Okinoi, Yashio, and all others.)

(In a whisper.)

Are you not glad, Masa-oka, that your long-cherished hope has been fulfilled?

Masa. I do not understand your ladyship.

Sakae. Ah! No need to hide it now! In his infancy, when he could not distinguish even between east and west, you exchanged him with your own son. The pretending Tsuru-kiyo is safe, while the disguised Semmatsu has perished. I congratulate you.

Masa. I beg your pardon! I —.

Sakae. Although this secret device of yours has been known to me for some time, yet I wished to test the truth of it. Today I have watched your behaviour with these keen eyes, and to my satisfaction, I have been convinced that Semmatsu was not really Semmatsu, for however strong minded you might be, it would be an impossibility for you to witness the death of your own son so calmly. At any rate, the result of to-day's work has been satisfactory to our design. For the further proceedings, I will consult with his Excellency Gioku. Take heed, Masa-oka, not to make the secret known to any body else. Do you understand?

(Exit Sakae in a triumphant manner. Masa-oka runs to the corpse of her son, and embracing it bursts out crying.)

Masa. Oh! Semmatsu! My dear child! You have died honorably! Because of your death, that suspicious Sakae thought that you were not my son. Because of your death, she

confessed her own plot to poison Prince Tsuru-kiyo. Oh! Blessed be heaven that hath so honoured us! The gods have sympathized with our loyalty! The almighty *Hotoke* (Buddha) hath preserved our prince! Semmatsu, my worthy child! You have well understand your mother's teachings. Although your body has died, your name shall never perish. Your valiant deed of to-day is the very foundation for the upbuilding of our prince's new fortune. And yet, I pity you for having been murdered by the wicked hand of that mean, ignoble Yashio, the servile wife of Wata-rai Gimbei. Why did you not die by the hand of a better, nobler, and braver person? Right well I know that long since you had resolved to sacrifice yourself for the sake of your master. But shall I, for that reason, not weep for your death? Oh! my heart! Oh! It is every mother's wish to chide her boy, when he attempts to eat anything harmful. But with me, I had to beseech you, to eat things that seemed poisonous. Who was it that first taught the world that to die should ever be a proof of fidelity? Ah! Dear me. Poor Semmatsu! I pity you for having been born a warrior's son.

(Enter Yashio with drawn sword.)

Yashio. I have overheard everything. You also shall not be left alive!

(Enter Okinoi.)

Okinoi. You wicked Yashio! Confess all your crimes! Those evil plots!

Yashio. What evil plots have I been guilty of?

(Enter Komaki.)

Komaki. Here is the witness of your crime! You venomous knave! You compelled my husband Do-eki to compound a poison, and fearing that he might disclose the secret, you have murdered him most cruelly.

How eager was I to avenge him! But being a helpless woman, I purposely amused myself with you, to find out all your crimes. It was entirely my invention, what I told you and Lady Sakae about Masa-oka having exchanged her son with the young prince.

Fashio. All is lost! No more delay! Be ready to follow your son!
(*A desperate fight between Masa-oka and Fashio ensues, in which Fashio is fatally wounded and falls.*)

Okinoi and Komaki. Well done, Masa-oka, well done!

(*A great noise within.*)

Masa. That noise comes from under the floor! It must be something dangerous! Tsuru-kiyo! The light, the light! To arms!
(*Enter several attendants with candles and drawn swords, spears, etc. The stage rolls* and presents the scene under the floor of the palace and a part of the garden.*)

(*Enter Setsunosuke.*)

Setsu. What a strange sight! An enormous rat throws several handfuls of stones and pebbles. That must be a magical rat!

A voice from within the Smoke. Ha! Ha! Ha! My hope is attained at last!

Setsu. Hold, villain! Ho!
(*Throws his short sword like a dart. Amid the flame that rises from the ground, Nikki Danjo, the magician makes his appearance, wounded in the forehead; he has the roll of the sacred record in his mouth, and is in a magician's regular mood.*)

(*The Curtain falls.*)

WHO WERE THE PEOPLE OF THE STONE AGE OF JAPAN?

(The following is the translation of a lecture by Prof. S. Teuboi; it has been revised by him).

Those who have visited Asuka Hill, may have noticed on the left side of the Agricultural Gardens of Nishigahara, a small grove. This grove, unpretending though it is, has lately been discovered to contain, under its trees and grass, prehistoric treasures of the highest value. In December of 1892, incited by certain interesting articles which had been picked up in this secluded place from time to time, I caused excavations to be made within the grove and was rewarded beyond my fondest expectations. The first object that presented itself was a closely packed stratum of clam shells, three feet deep, intermingled with the bones of animals and the residue of burned materials. Upon further research, many things of higher interest were discovered, such as, four polished stone axes, eight chipped stone axes; a stone used in all probability for whetting the axes; four pieces of round stones with central concavities; the same number of square stones with many depressions on their surface; two perfectly preserved earthen vessels; one slightly broken, and four much injured, but admitting of easy conjecture as to the shape of the broken parts; many bags full of broken pieces; and a great variety of other utensils made of deer horn or hog's tusks.

It is a note-worthy fact that these vessels and utensils have no points of similarity to anything the Japanese people have ever made, either as regards the mode of their construction or the character of the patterns and carvings made upon them. We well know that the Japanese people have never made stone-weapons. Relics of like description are found, not only in this grove, but also in many different places throughout the country. They are sometime found mingled with shells and sometimes by themselves. Now the question that presents itself is, what is the origin of relics? These things all testify that there lived a people in the distant

*The stage of Japanese theatre is so constructed as to roll around in order to exhibit the opposite side, when it is necessary to show an entirely different scene, as in this case. Compare the use of the *ecyclopa* in the ancient Greek theatre.

past, who eat clams, and used these weapons and utensils. But who were these people?

It is now a settled question in Europe that people have passed through three stages of existence, viz, the stone age, the bronze age, and the iron age, with the intermediate ages of transition. But it does not necessarily follow that because Europe has passed through these three stages, that the whole world must have done the same. From what has been said above, it is clear that Japan has had its stone age, but there is no trace of its ever having witnessed a bronze age. We know certainly that our ancestors knew the use of iron from the earliest times.

Who were then the people of the stone age of Japan? Could they have been our ancestors? Or can it be proved that they were of quite a different race?

We can by no means limit the stone age to a certain period of the world's history, neither can we assign to it a particular race of mankind. That in some parts of the world, many thousands of years may have passed since the stone age, while in others, it may only have been removed from the present, by a few hundred years, the relation of the relics to the earth's strata well attests.

In fact, there are in existence even now people who are still using stones, as is seen among the aborigines of Queensland, Bushman tribes in Central Africa, the Esquimaux in Greenland, and some American Indians.

Thus with the understanding that the stone age may be of any date, and assignable to any race, the question before us assumes a broader aspect, and becomes of greater interest. Three opinions have been entertained as to these mysterious people.

I. That they were none other than our ancestors.

II. That they were the forefathers of the Ainu now living in Hokkaido.

III. That they are neither the Japanese nor the Ainu, but a distinct race.

Let us consider these opinions in their order:—

I. The first is based on the narrow idea that this land of Japan has been owned and occupied by no other people than the Japanese. It is not worth while to discuss this point, as we know perfectly well that it was after a great deal of struggle that our ancestors took possession of this country. Besides, we are equally assured that they knew the use of iron from the earliest days, even at the time of their migration to this country; and, moreover, we have no evidence that they ever made use of stones for their weapons and implements.

It is true that our ancestors had a kind of earthen ware, but it was entirely different from that under discussion. But the strongest argument against this theory is found in the fact that the human bones found among the relics are very different from those of the Japanese people. This fact alone certifies that the people of the stone age of Japan were not our ancestors, and thus dismissing the first opinion as weak and unsatisfactory, we will proceed to the second proposition.

II. The second opinion supposes them to have been the ancestors of the Ainu.

This opinion is much broader than the former in that it admits the preexistence of another race, but not broad enough in that it excludes the probability that there might have been yet another people before the Ainu.

As the result of my inquiry concerning the customs and habits of the Ainu people, I find that they are not, and have never been, clay moulders. There is a story, however, which the supporters of this view appeal to as confirmatory of their opinion. It is as follows:—An old Ainu woman was once struck with the idea of making vessels with clay, and having made one, she started out for the village in order to show it to the people there; but on her way she dropped it and broke it to pieces. Such is the story told, but how this story strengthens their theory, it is difficult to see. It seems to me that it rather indicates the non-existence of the art of clay moulding, rather than the loss of an art once known; for to argue the existence from the

loss of the first sample leaves us in the dark as to whether there ever was a second. Some may wonder how the Ainu people cook their food if they have no earthen vessels. They use for the purpose a pan made of bark with a layer of clay on the bottom. And it is very possible that this simple use of clay might develop into something more complex in the course of time; but as yet, those among the Ainu who have not learned to use the inventions of a more civilized people are very well content with their old fashioned bark vessels.

Then, it is asked, of what did they make their weapons, if they did not use stone? It is very probable that they did use stone, but this fact alone is very far from proving the stone relics to be the work of their ancestors. Some think that the Ainu patterns not only resemble, but are the same in kind with those found among the stone relics. But this assertion only exposes the error and carelessness of those who make it. A closer observation will show that a marked difference exists between the two.

The Ainu designs have more of an agglutinative character, somewhat like the Japanese language, if the comparison be allowable, while that of the relics has more of an inflectional character, like the European languages. In the former, several independent figures are put together, for the sake of filling the space, while in the latter the pattern is of one kind and of a continuous whole like a whirlpool or a vine. The only point of similarity consists, therefore, in their not being isolated figures, like those which Japanese eyes are accustomed to see.

To render further discussion of this opinion unnecessary, it is sufficient to say again that the bones of the two races are just as different from each other as the bones of the Japanese are different from those of the Ainu.

If the Japanese race is not identical with the Ainu, neither can the people of the stone age be identical with the Ainu race.

III. If the two preceding opinions are proved to be unsatisfactory, what about the third and last opinion which maintains that the people

in question is an entirely distinct race?

This opinion seems to me to be the most acceptable and the most reasonable, even apart from the fact that the bones discovered are unlike those either of the Japanese or the Ainu.

There are many strange traditions current among the Japanese people concerning these stone relics, but they are too absurd to engage our attention. The Ainu can give us a much more trustworthy account of them. I have visited sixteen different Ainu villages and have tried to find out what their traditions are from nineteen different persons. The total sum of the information I have gained amounts to this: these stone age folk lived in Hokkaido before the Ainu came, and the two races lived quite peaceably together at first, but gradually discord arose and the former made way for the latter and went further to the north, leaving behind them scattered memorials of themselves in the form of pits, and the relics above referred to. According to the Ainu tradition, a remnant of this race was to be seen in Hokkaido until about three generations ago.

Thus the Ainu themselves declare that the mysterious people were not their ancestors. And really, the dwelling places left by them are of an entirely different type from those of the Ainu.

The Ainu hut has a thatched roof supported by four posts, while the other consists of excavated pits which may be seen in different parts of Hokkaido.

It is very interesting to study the names which the Ainu people have given to this race. Just here let me say, that the names borne by different peoples are not usually chosen by themselves, but by others, sometimes in derision and sometimes for the mere sake of distinction, and they are generally derived from their peculiar habits or features. The different names by which the Ainu call the people in question are "*Toi-chi-sekuru*" (mud-hut-men or pit-dwellers), "*Toi-chi-kuru*" (mud-bakers or potters), "*Koropokgaru*" (the people under *korokoni*-leaves) etc., of which the last, is the most current. From

these traditions and the memorials they have left behind, it is most likely that these "*korobokuru*" lived at first in the south, but were gradually driven further and further northward until they were entirely lost sight of. This is well proved by the fact that the relics found in the south are much older than those found in the north, which must, in all probability, be so recent as only two or three hundred years ago, which corresponds with what the Ainu tell us. Now, if this people are neither Japanese or Ainu, who are they? Whither have they gone? We can solve these questions only by studying such peculiarities of the people in question as may be obtained from traditions and relics on the one hand, and by searching for a race that bears some likeness to this people, on the other.

1. *Appearance.* The Ainu man has a thick beard and a glance is enough to distinguish him, from a woman. But according to the Ainu tradition, the "*Korobokuru*" men and women were so much alike, that, had it not been for the tatto on the women's hands, it would have been very difficult to distinguish one from the other. Now let us see what the relics testify concerning this very thing. Many images of different sizes ranging from two or three inches to one foot in height have been dug up, but they all have round flat faces, not one of them having a beard. From these images, we can very well understand the difficulty with which men were distinguished from women.

Is there a people now in existence, who are still using stone implements and who have round flat faces and among whom the sexes are indistinguishable? There are people in Australia, in Africa, and also in America who use stone implements, but their appearance does not correspond to the above description and the only people who bear great resemblance are the Esquimaux in Greenland and the Tchuktchi in north-eastern Asia.

Note their geographical positions. Is it too much to assume that these people are closely related to the people we are now discussing? Supposing this mysterious race to have pursued

their northward progress, passing through Hokkaido, crossing over to the Kurile Islands, where would they finally be found?

2. *Lip ornaments.* The images above described have ornaments on both sides of the lips, round or triangular in shape. Again, the only peoples who have similar ornaments, and at the same time use stone implements are the Esquimaux.

3. *Tattoo on the face.* The Ainu women tattoo their faces crosswise around the mouth, but the images have tattoo-like marks lengthwise, exactly as the Esquimaux do.

4. *Tattoo on the hands.* There has been said above, the purpose of this tattooing was to distinguish women from men. The same thing seems to be necessary among the Esquimaux.

5. *Snow spectacles.* Another interesting feature about the face of the images is the big spectacles worn somewhat like our "*Mekatsura*" covering one half of the face. It has been found that the Esquimaux use the same kind of spectacles to avoid the bright glare of the sun shining on the snow. It must be remembered just here that the climate of Japan, in the days gone by, was much colder than it is now, for the horn of the reindeer is found among the stone relics. This may account for the use of the spectacles among the people in question.

6. *Nakedness.* Three naked images have been dug out. The Ainu people are very shy of exposing their bodies, much more so than many more civilized peoples. So the thought that the Ainu made those naked dolls is not to be entertained. But perhaps some will find difficulty in reconciling the cold climate above spoken of, with the supposed nakedness of the inhabitants. *V. S. Smith, 1894, p. 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.*

This difficulty will disappear at once, if we look into the habits of the Esquimaux. They are well wrapped up when they go out, but once in their close warm huts, they remove all their clothing.

7. *Clothing.* From what we find on the images it may be supposed that there were two kinds of garments used by this people of the

stone age. One was worn like a common white shirt and the other was folded in front ; the former was probably the men's costume and the latter the women's. We now find apparel of the first description among the Esquimaux.

8. *Image moulding.* The Ainu people do not make human images, for they dislike them. But the presence of these images testifies that this feeling was not shared by the people of the stone age. The Esquimaux are fond of making ivory images.

9. *Dwelling places.* As has been said above, the Ainu hut is very different from the dwelling pits of the people we are considering ; while there exists a remarkable resemblance between them and the Esquimaux huts.

10. *Harpoons.* Among the relics found in the province of Hitachi was a harpoon piercing a fish skull. Thus their mode of fishing was like that practiced by the Esquimaux.

11. *Buoys.* These are used by the Esquimaux in connection with the harpoon for the purpose of keeping the victim afloat and in sight. Horn objects, probably the mouth pieces of the buoy, have been discovered and they are just like those the Esquimaux are now using for the same purpose.

Thus in many respects this mysterious people resemble the Esquimaux and it is only in one thing that the comparison fails, viz., that the Esquimaux do not make earthen vessels. But we must remember that there is a difference between not making them and the inability to make them. It is most likely that the severe cold of the northern climate renders it impossible to knead the clay. Moreover, there is no sufficient fuel to be used for the purpose. Hence this one exception has not such great weight, as at first sight it might seem to have.

Thus this people of the stone age of Japan has been proved to be neither Japanese or Ainu, but a distinct race, called by the Ainu "*Aoro-bokuru*." Further, sufficient points of similarity, between this people and the Esquimaux have been enumerated to give us pretty sure ground for the conclusion, that they are closely related

to each other, if they are not one and the same race.

This conclusion is as yet, however, far from perfect, but there is not the least doubt as to its being the most probable that has yet been suggested.

OSAKA AS A COMMERCIAL AND INDUSTRIAL CENTRE.

[The following is an extract of Mr. Kaneko Kentaro's speech before the Osaka Chamber of Commerce. It was originally delivered in Japanese. We translate those portions which we deem more important.]

THE REASONS WHY OSAKA SHOULD BE REGARDED AS A COMMERCIAL AND INDUSTRIAL CENTRE.

Why is Osaka the centre of the commerce and industry of Japan ?

First : In glancing over the whole surface of Japan, we find no city so advantageously located as Osaka. She is like London in England and New York in America. The plains surrounding the city are exactly fitted to furnish materials for her industries. In addition to her situation, she has the advantage of the River Yodo and of the railways for land connections. Then, being located at the head of the Inland Sea, she stands as the natural port of approach for shipping entering both from the nearer and the more distant seas.

Second : Moreover, the men of Osaka are gifted with a capacity for industrial affairs which peculiarly fits them for carrying on the business of a commercial centre. Let me illustrate this by a reference to their history.

OSAKA, HISTORICALLY CONSIDERED.

History shows us plainly that the building of a castle in Osaka by Toyotomi Taikō, thus constituting it a city, was done in the widest spirit of enterprise, in order to enable Osaka to wield an authority over the commerce and industry of Japan. Thereupon, the people came from all directions into the city and laboured diligently to compete with other places in commerce and in industry. Shall this desire of Taikō find no fulfillment in these days ? History tells us most plainly that his intention was not only to make Osaka the centre of the commerce and industry

of Japan, but also to make it the focal point of the whole Asiatic trade.

Subsequently, however, the unfortunate annihilation of the house of Toyotomi brought a great disaster upon the business people of Osaka. They lost the privileges and benefits given by Toyotomi. With the re-construction of the government by Tokugawa in Yedo (Tokyo), the three hundred lords removed thither and the centre of industry and commerce seemed likely to quit Osaka for Yedo. She fell into deep distress. How did the Osaka people act in this emergency? They thought this was the hour in which to decide whether they were able or not to carry on the grand enterprise of Toyotomi in spite of the destruction of his Shogunate. They resolved—yes resolved—to make the most of their own resources. Thus, though the political power, together with the *daimyos*, moved away to Yedo, the people of Osaka maintained their inflexible determination. Asking no succour from the government, nor any aid from the nobility, they struggled on diligently in the spirit of self-government and self-endeavour, making their city, at last, the centre of commerce and industry as it exists to this day.

They are like the merchants of England, who in spite of dynastic changes and difficulties within and various attacks from without, stood fast in their London, never yielding to any distress and finally, attracting to their country its forty-five millions of inhabitants, drew to themselves the empire of commerce and industry of the whole world.

Thus up to the date of the Restoration, the commerce and industry of the whole of Japan depended upon the money market of Osaka. Neither the might of *Mikawa-bushi* nor the policy of the Tokugawa Shogunate could overcome the commercial authority of Osaka. This was due, of course, to the commercial perspicacity which the Osaka people have exhibited for over three hundred years.

The institution of wholesale brokers, the connection between manufacturers and the provin-

cial merchants, the certificates of traffic, the bills of exchange for freight, and even the establishment of prices current were first found in Osaka. Nagasaki and even Tokyō are dependent upon the ruling rates in Dojima of Osaka. In the different branches of exchange, etc., she bears a resemblance to the commercial activity of London.

The three things mentioned above are characteristics of Osaka. In situation, in men, and in commercial habits, she is matchless in all Japan. Though the effect of the Restoration was not favourable to her commerce and industry, the people endured patiently all the consequent disasters and made her what she is to-day.

The fact that Osaka should become a more important place in connection with the development of foreign trade is recognized by the people both within and without Osaka. It is plain enough to one who studies the affairs of this great city, that its inhabitants are bent upon carrying out their great designs without relying upon outside assistance. Business associations exist here side by side, and throughout the city, there rise in all directions countless chimneys which are not only tokens of the business spirit of Osaka, but are at the same time symbols of an industry which has developed itself without government assistance. These are the natural result of the self-governing spirit and self-reliance of the early citizens of Osaka.

A CHANGE IN THE COMMERCE AND INDUSTRY OF OSAKA.

With the importation of the highest products of civilization, the industry and commerce of Osaka took on a sudden change. In older times, the object was to gather into this city all the products raised in the provinces of the various lords and then to distribute them. But as soon as the people came in contact with more civilized machinery, they appropriated it without hesitation. In the appropriation of Occidental science in the developments of her industry, Osaka has not a rival in Japan. It is a fact, therefore, that the Restoration of Meiji brought prosperity upon Osaka and not decay.

Among the numberless industries both mechanical and scientific, cotton-spinning is to be especially noted. It gave an impetus to Japanese trade and is now one of the most important branches of our trade with foreign countries. Further than this, woven goods, glasses, brushes, matches, and flannels are all manufactured in Osaka. In fact, at present, Osaka stands easily the first among the industrial cities of Japan.

On an investigation of the statistics of last year, I find that the amount invested in Osaka industries is 15,000,000 yen, in round numbers, and invested in banks there is the same amount of money. No other city in this land has so much invested in industry and banks. In the near future, she will assume authority over the trade of Asia.

INTERNATIONAL INDUSTRY.

In attempting to enter upon international industry, Japan, if she relies upon her own resources exclusively, will find there is a great insufficiency of materials. I hope she will resolve to take materials from whatever region of the world may be most advantageous for her. China, India, Canada, Oceania, and the Islands of the South are all producers of raw materials. None of these countries, is so far advanced as to export manufactured articles. They export raw-materials only. But is this not an additional benefit to Osaka? Her citizens can import these raw materials for their factories and work them up into finished goods. These raw materials are a great advantage to them and are, moreover, cheap.

INTERNATIONAL COMMERCE.

Now, how should international commerce be carried on? The plan of the Osaka merchants in this respect corresponds to that of Europeans. The commodities manufactured in Osaka are exported in the direction of China, India, and Korea. This is similar to the scheme of European politicians concerning commerce. The great secret of commerce is to trade with places where it is easiest to sell. The English have used this plan; they have sold their commodities to less civilized peoples which possessed less

money and less intellect than they. Lately, since the year 1870, Germany has stretched out her hands towards the Asiatic trade. It is almost hopeless to aspire to sell at an advantage the commodities manufactured in Osaka in Paris or in London. The Osaka people understand this and they are adopting the plan of selling to China, India, the Southern Islands and to certain ports of Siberia. Now, in selling to Europe or America, the merchants of Osaka should consider what kind of wares produced in Japan are superior to Occidental manufactures. Silk thread, tea, brushes, watches, and other artistic productions which require a great deal of expertness are the characteristic manufactures of Japan, unrivaled by those of the Occident. Such articles as cotton yarn muslin, matches, etc. are profitable merchandise for Asiatic regions. The fact, that the Osaka merchants have chosen this plan of international trade is a blessed thing for the commerce of Japan. Now to increase the source of wealth of the nation, holding commerce in one hand and industry in the other, stepping out upon the field of the world, there comes the necessity of furnishing the organs of international commerce.

First: One of the most important organs of international commerce is the means of transportation, i.e., facilities for navigation to foreign countries. For this, however, the government as well as the people are making plans and they have already began to carry them out.

Second: Facilities for bills of exchange on foreign banks must be provided.

Third: An understanding with the marine insurance-companies of foreign countries is a great necessity. The marine insurance business as practiced in London is divided up among more than thirty companies. A while ago, when Japan obtained an indemnity for the man-of-war, *Unbebi*, the money was gathered from over thirty companies, and thus no one of these institutions suffered any disastrous financial loss.

Fourth: Since our merchants will make al-

liances with foreign banks, ship-companies, insurance institutions, etc., it is necessary for them to assure themselves that the companies they are going to associate with are secure.

Send, therefore, students of commerce and industry yearly, or once in three years, to various foreign countries, and let them study the real state of business in those countries. When they return from abroad, they will render great service in accomplishing the great design of the Osaka people as regards industry and commerce, holding the position of stewards and secretaries, etc., in the leading business institutions of Osaka.

BISHA-MON.

Bisha-mon is the god of war worshipped by

the Brahmins of India. His worship was introduced to Japan from Southern India with Buddhism. He symbolizes bravery, or the warlike spirit. His image sometimes possesses two, four, or even six pairs of arms and legs. Bisha-mon is held in especial reverence by the lower classes and they visit his shrines for many purposes—some supplicating for good fortune in their various enterprises, others for the welfare of their families, others still for health, etc.

Our frontispiece is from a painting by Mr. Kubota Beisen, with whose work our readers are well acquainted through the picture of Mount Fuji in the first number, and that of Kwan-on in the second number of THE FAR EAST.

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO JUNE 12TH.)

THE MINISTERS OF STATE AND THE COLONIES.

Marquis Ito and Marquis Saigo are now on their way to Formosa. Their purpose is to observe the newly annexed territory from political and naval points of view. We have already discussed the future of the Island and the important relation it will bear to the neighbouring countries and colonies. We hope the visiting Ministers will discharge their duties most carefully and will lay a firm foundation for their future policy. Success or failure always depends upon the character of the first step. Let it be remembered that Formosa affords the first opportunity ever offered our countrymen to show their ability as colonists. If they should fail there, they have little hope of success elsewhere. This tour of inspection, it is announced, will cover three weeks; but it will probably occupy more than that, for it is the intention to visit Amoy on the return voyage. During the absence of the Minister President, Count Kuroda will preside over the Cabinet.

THE RESIGNATION OF THE MINISTER OF FOREIGN AFFAIRS.

Count Mutsu has recently resigned the portfolio of Foreign Affairs. The reason for his resignation is said to be simply the serious nature of his illness. It is true, he has suffered severely from pneumonia; but there are some who say that, now that his fame has reached its zenith, this able minister has resigned his portfolio under the presentiment that sometime in the future darkness might envelope him. He is admitted by our countrymen to be one of the ablest politicians of the present day. He springs neither from Choshu nor Satsuma. He was simply a young lad who had neither position nor fame at the time of the Restoration. He was once sentenced to five years imprisonment, as one of the traitors who had planned to overthrow the new Government by force. Previous to his imprisonment, he had not held any important office, save that of Governor of Kanagawa Prefecture in the early days of New Japan. After his release,

he was appointed our Minister at Washington by favor of Count Inouye and Count Okuma, and in this position he showed his ability by concluding the new treaty between Japan and Mexico. When he returned from America, some regarded him as the best candidate for the President of the Lower House, since it was just before the general election for the first session of the Diet. But he entered the Yamagata Cabinet and held the portfolio of Agricultural and Commercial Affairs. Though the Yamagata Cabinet gave way to the Matsukata Cabinet, he retained his portfolio, until at last he was appointed to the position of Foreign Minister in the Ito Cabinet. It is really under his administration that almost all the treaties with Western nations have been revised and that we have obtained the right to hold intercourse, on an equal footing, with those nations. But for the success of the Treaty Revision, he is not the only man to whom credit is due. He has built his house, on the foundation laid by three or four predecessors. One thing more. He is also the one who played the most important part in bringing about the existing combination between the present Government and the Liberal Party, an event which has introduced a new era in our political history. It was here that his political ability and energy reached their climax. He has really been the whip,—the successful whip—of the government during the last two or three years. But at the same time, we recognize the defects in his political life. As for the Liautung problem, we prefer not to discuss it here in detail, because, for us the event is so near at hand and the interest attaching to it so great that we might not be able to render an impartial judgment. But, no doubt, it was a case of maladministration, irrespective of the wisdom of annexation or of retrocession. If it were right to retrocede from a place which ought not to have been



Count MUTSU.

annexed, it was maladministration to annex it in the first place. If it were right to annex, it was maladministration to retrocede. But we will leave these questions for the consideration of historians. Now he has resigned. The effect upon the present Government will be serious. Marquis Saionji, the Minister of Educational Affairs, has been appointed the Acting Minister of Foreign Affairs. Who will be the successor of Count Mutsu is a question most earnestly discussed. As candidates, Baron Nishi, Minister at St. Petersburg, Count Aoki, Minister at Berlin, Marquis Saionji, Baron Ito, Count Okuma are proposed by different groups of politicians and statesmen. But the problem will not be solved until Marquis Ito has returned from Fonnosa.

THE NEW GOVERNOR-GENERAL OF FORMOSA.

Lieut.-General Viscount Katsura Tarō was appointed to the governor-generalship of Formosa, immediately after Admiral Count Kabayama resigned the post. Count Kabayama is a brave warrior who distinguished himself in the war of the Restoration, and in the civil war of 1877, as well as in the recent Japan-China war. He has been called, and is, the typical *samurai* of the Satsuma clan. The success of the war was due in a considerable degree to his bravery and strategy. Now he has resigned his important office, on account of needed rest after his exhausting labours during the war and the period of his service in Formosa. We are glad to see so suitable an appointment in Count Kabayama's stead. Viscount Katsura is one of the ablest as well as one of the bravest of our generals and he entertains enlightened ideas of official responsibility. After he had played his part in the Restoration, he went to Germany where he studied military science and the modern system of military organization. During the war, he was the Commander of the Third Division in the First Army, which fought bravely in several places in Korea and Manchuria. For the present, Formosa is under a civil administration as well as under military regulations. A general like Viscount Katsura will be eminently suited to the position. We think he will soon prove himself a most excellent Governor-General of Formosa.

THE PRESIDENT OF THE HOUSE OF REPRESENTATIVES.

The title of Baron was on the 6th instant conferred upon almost thirty civil and military officers. Among these was Mr. Kusumoto Masataka, the President of the Lower House. Since no noble is permitted to be elected a member of the Lower House, he has lost his

right to the chair. Some say that the present Cabinet removed him from the chair, in order to make the Opposition less influential in the House. It is a fact that he is a conspicuous member of the Opposition and has discharged his duty most manfully all through his term. But we do not think the present Cabinet would adopt so mean a measure as that. Moreover, the title is not granted by the cabinet, but by the Emperor. At any rate, the chair is now vacant. Who will be the next President? Both the Liberals and the Opposition are now nominating their respective candidates. The election of the President will thus be the first vote which will attract attention in the next session of the Diet.

COUNT MATSUKATA AND COUNT ŌKUMA.

The two eminent statesmen in opposition to the present Cabinet have visited their respective provinces, and have in connection with their journeys addressed several meetings and associations. They were welcomed everywhere by all sorts of people, but especially by men representing business corporations. They left the metropolis simply as travellers and without any political purpose whatever. But the facts show that they have deep sympathy with the merchants, bankers, and capitalists. Besides this, they themselves conversed one evening with one another, by introduction of Mr. Iwasaki Yanosuke (now Baron), the richest merchant of Japan, who was staying in Kyoto at the time. Heretofore, both had assumed an equally aggressive attitude toward the present Cabinet, but no communication had passed between them. Whether the meeting had any political meaning or not, we can not tell. But we may say that the reports of the banquets and meetings were a hard blow to the present Cabinet. Those who showed their courtesy toward Count Ōkuma wish heartily that

he may take the portfolio of Foreign Affairs.

THE CHEFOO FORESHORE.

A black cloud gathers over China again. The Shanghai newspapers report to us that the Tsungli Yamen has granted the foreshore of Messrs. Fergusson and Company's premises at Chefoo to a Russianized American "who is acting ostensibly for the Russian Steam Navigation Company in the East," despite the protests of the English and German Ministers. We are informed also from other sources, that the area of the granted foreshore is not very wide and is hidden at high tide. Hence no immediate interests may be at stake. But the transaction caused a diplomatic agitation, because the foreshore of every foreign company in the treaty-ports of China has hitherto been recognized as its own. But all efforts of the new British Minister were fruitless. We will repeat here what we have said before that trade can not be entirely separated from politics.

THE KOREAN PROBLEMS.

Korea is now apparently peaceful. No event of great importance has been reported within the last four weeks, but Russian influence is growing stronger. The King has not yet returned from the Russian Legation to his own palace, despite the earnest petitions of his officials and people—one petition being presented by the people of Soul and another by 147 high officials, with the ex-Premier Kin at their head. The pretext, under which the Russian *Chargé d'Affaires* advised the King not to return was said to have been the incompetency of the Korean army. Whether sincere in this or not, the Russians took decisive measures to reorganize the Korean army according to the Russian system and with the Russian uniform. The Russian officers and marines now resident at Soul are engaged in drilling the army.

Besides these, twenty military officers have been invited from Russia. This is a matter of no little importance, for even after the King has returned to his palace, the Korean army will long be under Russian control.

The next thing to be noticed is the release of Min-Yong-chun. He held the highest financial position before the revolution of 1894 and acquired a great influence over the Korean Government. He was sentenced to ten years' *ruñō* (banishment to a remote island) by the reorganized Government. Now all of a sudden, he has been pardoned. Two different reasons have been assigned for this release. Some say that the Pro-Russian officials worked to secure popular sympathy for them; others say that it was the policy of other officials to restrain the Pro-Russians by means of his influence. At any rate, it is a dishonor to a country to punish and pardon heedlessly.

Lastly, railway problems are attracting attention in Korea. The Americans have already secured a contract for the construction of a railway between Soul and Chemulpo. The French are now demanding a similar privilege between Soul and the Yalu, and between Soul and Wonsan. Some Japanese also are planning with a view to a line from Fusan to Soul.

THE ENLARGED SCHEME OF THE N.Y.K.

The Nippon Yusen Kaisha (The Japan Mail Steamship Co.) has finally published its enlarged scheme.

It is as follows:—

(1) By building six more steamships in addition to the six now building, to increase the European service to two steamers each month.

(2) By building six other steamships, to open new services of two steamers each month to America and Australia.

(3) To increase the present capital of *yen*, 8,800,000 to *yen*, 22,000,000. In

other words, the N.Y.K. will build 18 steamships and increase its capital by *yen*, 13,200,000. An enterprise of this kind may truly be called a sign of national expansion. We trust that by an able and intelligent management, the Company may win a brilliant success.

THE ESTABLISHMENT OF THE NEW STEAMSHIP CO.

The Tōyō Kisen Kaisha has been established and the first general meeting of its shareholders was held on the 2nd. inst. Seven directors and three auditors were elected at this meeting. The capital of the Company is registered as *yen* 5,000,000 and the plan is to open a new line to the European ports, especially to Batoum, Russia, for cargoes of kerosene oil. But some of the shareholders are desirous of beginning an American service in addition to the line above described. The meeting passed a resolution authorizing the Organizing Committee to increase the capital to seven and a half million *yen* or even to ten million, if circumstances should render it desirable.

THE IMPERIAL ESTATES AND THE FORMOSAN RAILWAY.

The recent tendency in Japan seems to be against the management of business enterprises by the Government. We have already seen many factories and business institutions transferred from the Government to private hands. Again, the proposed sale of the Imperial estates, such as the Sado and Ikuno mines and

the Osaka Smelting Establishment, has been sanctioned by the Emperor. As for the construction of the Formosan Railway, there have been two different opinions in the Cabinet, one favouring its construction by the Government, while the other would entrust it to a private corporation. The final decision is in favour of the latter plan, and several meetings of merchants and capitalists have been held to consider this enterprise.

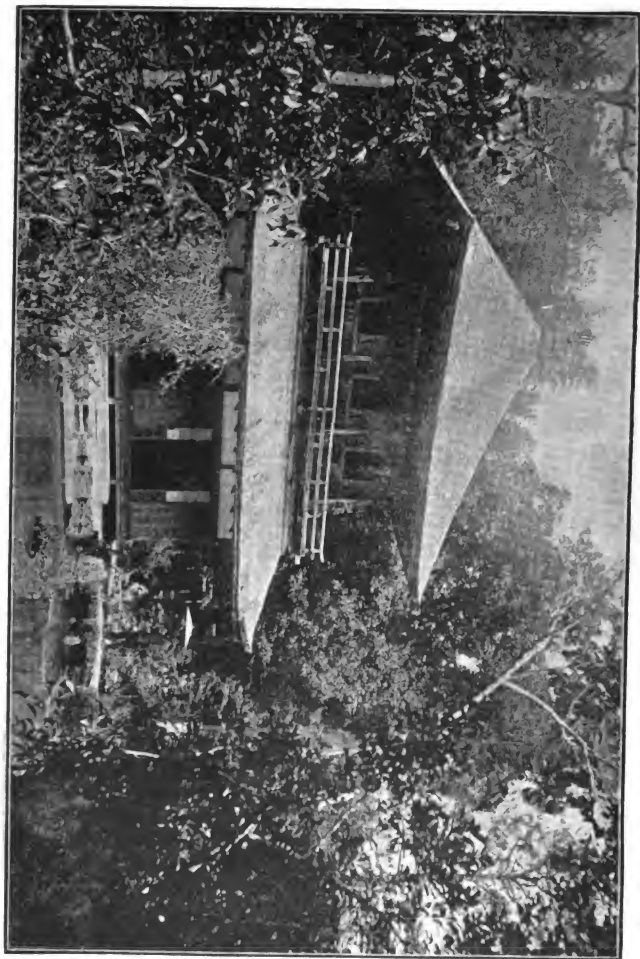
"INTRODUCTORY COURSE IN JAPANESE"* BY

CLAY MACCAULEY, A.M.

The book has been sent to us with the compliments of the author. He divides his work into three sections, viz., the Syllabary, writing and pronunciation Elements of Grammar; and Practice in the Colloquial. As he says in the preface, "above all, the aim held constantly in view in its preparation has been the practical mastery of the beginnings of a correct reading, writing and speaking of the language. . . .", he investigates the construction of our language most carefully and admirably, from a scientific point of view. All through the book, this purpose may be seen, especially in the chapter upon "Western Grammar in Japanese Speech." In the section entitled "Practice in the Colloquial", he gives numerous examples of our conversation and side by side a literal English translation. Moreover, since he uses the pure Japanese characters only, the work will be a great help to Japanese who wish to learn English, as well as to foreigners learning Japanese.

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GINKAKUJI, (KYOTO).

THE FAR EAST

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THE DEVELOPMENT OF NAVIGATION IN JAPAN.

Japan has recently passed through three stages of progress. During the first stage, which followed the opening of the country to foreign intercourse, we adopted without much thought almost every thing comprized in Western civilization. At that time we were mere blind worshippers of Europe and America which we thought so far in advance of us that we could hardly hope to overtake them. Then came the stage of discrimination. Our people now began to investigate the nature of Western thought, its fruits, and to take those portions which they deemed most valuable and best suited to their needs. Meanwhile, they entertained the hope and even the conviction that they might stand in the future on a footing of equality with the so-called civilized nations of the world. At last, the third and new era came with the outbreak of the recent war. Now we have not only the formal recognition of our claim to equality with other nations, but we have awakened in ourselves the faith that our power to accomplish what we undertake is not

less than that of other nations. This is in general a fair characterization of the gradual change in the attitude of our people toward modern civilization.

The development of navigation, also, has passed through similar stages. Up to the time of the Restoration we may say there was no navigation in the proper sense of the word. Even under the new regime the maritime power was at first wholly in the hands of foreign nations. Since there were no Japanese steamers for the coasting trade we were obliged to travel or to forward freight, from one Japanese port to another, entirely under the flags of other nationalities. Who at that time would have dreamed of the present marvelous progress? However, as year after year passed, the situation became more and more favorable to us. Some of our seamen and sailors were employed on board foreign vessels. Some of our young men also were educated in special schools, both at home and abroad. Competent captains, mates, and engineers were thus trained and fitted for their responsibilities. Large steamship

companies and shipbuilding yards were established. These encouraged our countrymen. They began to think that they might certainly overtake foreigners in the art of navigation, if they would only do their best. Their hope has now come to its fulfillment. Of course, we do not say that we have attained to equality with other nations as regards maritime affairs in all respects, but our recent progress in navigation ought not to be overlooked in the history of the world at large. Our merchant steamships are now sailing to London and Antwerp, and soon regular services to America and Australia will be commenced. Within the next six months or a year, the world will see steamers with the flag of the Rising Sun passing the Suez canal more than four times a month; and our sailors will sing their songs on the waves of the Pacific and Indian Oceans. In order to understand why we have made such great progress within a period so brief, let us review the recent history of navigation in Japan.

In general, the development of navigation has an inevitable connection with naval affairs. This may be seen in the history of almost all the countries of the world. Especially in modern Japan has this relation been most remarkable. In 1871 we had only seventy one steamships with a net tonnage of 20,904. These were all old fashioned side-wheel steamers which had been purchased by the different feudal lords toward the close of the Tokugawa Shogunate.

They were originally nothing but common merchant vessels, but they had been employed as men-of-war in order to protect their respective provinces against invasion either on the part of other feudal lords or of foreign nations. As soon as the feudal system was abolished in the year above mentioned, these vessels were taken over by the Imperial Government. The Government again sold some of them on special terms to a private company called *The Kaiko Kaisha* (The Transportation Co.), which, however, was not able to maintain itself even in the coasting trade. Thus we see the very beginning of our navigation had a peculiar relation with naval affairs.

Three years passed away and the first Formosan expedition was undertaken in 1874. This expedition made a considerable contribution to the development of our navigation. The time being not far from the Restoration there was but a scanty supply of all kinds of war materials. The Government accordingly bought from other countries thirteen steamers for use as transports, aggregating about 13,000 tons. Even then the officers on board these steamers were all foreigners. Japanese were looked upon as without sufficient training and experience for the navigation of the stormy sea of South China. Soon after the peace negotiations between our Ambassador at Peking, Mr., afterward Marquis, Okubo and the Peking Court reached a favorable conclusion, and the forces were withdrawn.

The thirteen newly bought steamers were no longer of direct service to the Government. Before this, an extraordinary man, a retainer of Tosa clan, named Iwasaki Yataro, established a small steamship company at Osaka. It was called *The Mitsubishi Shokai* (The Three Caltrops Trading Co.). With two or three steamers this company opened a regular service between the province of Tosa and the city of Osaka, only one hundred miles apart from each other. The newly bought steamers were lent to this company, which was thus able to open a regular line between Yokohama, Kobe, and Shanghai. This was the nucleus of *The Nippon Yusen Kaisha* which is now cutting so conspicuous a figure on the seas of the Far East.

This new line was of course in direct competition with the foreign lines then in operation between the same ports, as well as with other native companies. With the enlargement of the Mitsubishi our navigation began to thrive; but the more the number of steamers increased the sharper became the competition. Moreover, the Pacific Mail Steamship Co., whose steamers were running regularly between Yokohama and Shanghai, began to assume an aggressive attitude toward our companies, especially toward the *Mitsubishi*. The competition grew more and more violent. Our steamers were so worn-out that no little expense was necessary for repairs. The boilers were so old-fashioned that they required much more coal than those of the foreign vessels. For these rea-

sons transportation by means of domestic steamers declined very materially. Among others, *The Yubin Yokisen Kaisha*, formerly *The Kaiso Kaisha*, encountered so much difficulties that it could hardly continue its business. Accordingly the Government bought back the eighteen steamships formerly sold to the company together with all other property and sold them to the *Mitsubishi*. Subsequently the competition was entirely limited to that between the latter and the Pacific Mail Co.

This was the opportunity for Mr. Iwasaki to show his courage and resolution. Though the *Mitsubishi* enjoyed more or less protection from the Government it defeated its competitor at last with the loss of Yen 283,000. This competition continued for eight months. The line together with the steamships and other properties of the Pacific Mail Co. were bought by the *Mitsubishi*. The Pacific Mail Co. entered into contract not to run steamers on the Shanghai line for thirty years, while the *Mitsubishi* agreed not to run steamers to America in direct competition with the former company. This agreement added to the property of the *Mitsubishi* Co. four steamships with a net tonnage of 4,400.

Thus the first competition was terminated. But a new and more formidable competition made its appearance. Not long after the *Mitsubishi* had defeated one enemy it had to fight with another. In February 1876 the P. & O. opened an occasional service over the

same line. The duration of this Competition was as long as in the previous case. On account of cheap labor and the brilliant management of its opponent, the P. & O. reluctantly gave away. The *Mitsubishi* lost again Yen 294,000; but by the victory it secured the monopoly of the line from that time forward. Moreover, the company extended its course triumphantly to the northern ports of China, such as Chefoo, Tientsin, and Newchwang.

The next year peace was again disturbed. The elder Saigo and his attendant young warriors of the Satsuma clan attacked the castle of Kumamoto, then the headquarters of the present Sixth Division. The southern half of Kyushu had become the seat of war. Soldiers and munitions of war must be conveyed thither. But the transports were insufficient. The Government again had recourse to the plan of loaning funds to the Company. Accordingly the sum of \$700,000 was placed in the hands of its managers and they were ordered to buy ten additional steamers to meet the immediate wants of the Government. Fortunately, the civil war lasted only for ten months and our countrymen could once more resume their wonted occupations. Three years after this the *Mitsubishi* opened a new line to Vladivostok via Fusan and Gensan. Thus, while the communication between the ports of the Far East became comparatively brisk on the one side, the monopoly of the *Mitsubishi* became more solid on the other. This

is the second instance in which war stimulated the development of our merchant marine.

From this time onward the number of our vessels began to increase year after year. Small private companies were everywhere established. The steamers with their black smoke might be seen everywhere. The establishment of *The Osaka Shosen Kaisha* (The Osaka Merchant Ship Co.) which has the supremacy of navigation on our inland sea belongs to this period. This was due partly to the development of our commerce and industry, but partly to the establishment of the special schools, maritime insurance companies, etc. Before two years had passed away after the *Mitsubishi* had opened the Siberian line, another era of competition was entered upon. July 1882 the Government conferred with certain influential capitalists of Japan and induced them to found a company called *The Kyodô Unyu Kaisha* (The Union Transportation Co.). The total capital assigned was six millions of Yen, of which the Government owned two and three fifths millions. The apparent plan of the Government was to promote our navigation and commerce, as well as to prepare for the war which was then about to break out between Japan and China, but no one will deny that the Government and some of the capitalists intended also to destroy the monopoly of the *Mitsubishi*. At any rate, war again indirectly stimulated our navigation for the third time.

The new company was evidently powerful. The directors had interests in some respects antagonistic to those of the *Mitsubishi Co.* They ordered twelve or thirteen steamers in addition to the stock of ships formerly possessed by the two or three small companies which were merged in the new company. Might two suns rise in heaven? The *Mitsubishi* naturally did not like to share with another the maritime supremacy which it had so hardily gained. Competition was inevitable. The two companies fought for about three years, until at last, at a warning from the Government, they agreed to consolidate. This was in September 1885 and the resulting company was called *The Nippon Yusen Kaisha* (The Japan Mail Steamship Co.).

The history of the ten years following the establishment of the N. Y. K. is fresh in the memory of our readers. After more or less of a struggle it has extended its line to Hongkong; has opened a regular line to Bombay; has sent occasional steamers to the South Sea Islands and to Hawaii. Without going into details we may say that the development of the merchant marine of Japan has been wonderfully rapid, as is shown by the following table :

| Year. | Number of Steamships. | Net Tonnage. |
|-------|-----------------------|--------------|
| 1885 | 461 | 59,613. |
| 1886 | 460 | 63,314. |
| 1887 | 486 | 72,322. |
| 1888 | 524 | 81,066. |
| 1889 | 564 | 88,816. |
| 1890 | 586 | 93,812. |

| year. | Number of Steamships. | Net Tonnage. |
|-------|-----------------------|--------------|
| 1891 | 607 | 85,588. |
| 1892 | 643 | 102,322. |
| 1893 | 680 | 110,205. |

In 1894 a war-cloud again gathered over the Far East. We were compelled to decide whether we should live or die. This was the fourth and the last instance in which war stimulated navigation. So long as the seat of war was limited to Korea there was no need of many transports. But the more it was extended, the more transports were chartered. When our General Head-quarters advanced to Port Arthur and the First and Second Armies were preparing to attack Peking and Tientsin, our transports amounted to about 130 with a gross tonnage of 230,000. This sum alone exceeded our entire stock of ships before the declaration of war by about 50,000 tons, while the total number and gross tonnage of our steamships reached 528 and 331,000 respectively, in November 1895. But no one can wonder at this who remembers that we sent out more than three hundred thousand soldiers and coolies to the seat of war.

How shall we use these vessels after the war? This is the problem we must study most carefully. Lines of steamers to foreign countries have been suggested from time to time, but they were not really undertaken because of the paucity of proper vessels on the one hand, and the insufficiency of trade on the other. Now the time has come for us to enlarge our scope. The N. Y. K.'s new enterprises to

Europe, America, and Australia, and the establishment of *The Tōyō Kisen Kaisha* may be regarded as the natural results of the development of our merchant marine. Many new ships will, of course, be constructed or be purchased for the purpose, but the recently registered ships will also be employed.

This may be called a short history of our merchant marine since the Restoration and its relation to war. We will now conclude this résumé by saying that the development has been so rapid that we have now about fifteenfold more tonnage than we had twenty-five years ago. What have been the causes of this remarkable growth? Occasional wars, of course, have stimulated it, both directly and indirectly; but has this growth really been caused by war? No. Generally speaking, the development of navigation is based on the following four conditions: the encouragement of shipbuilding, the extension of routes, the education of officers and sailors, and maritime protection. By attention to these principles, we have made the progress indicated above. But we must not be content with what has been done. There is still very much for us to do. The Diet passed at the last session the Government bills with regard to the encouragement of shipbuilding and navigation. According to one bill a bounty of twenty *yen* per ton is to be given for every steamer built in Japan of more than seven hundred tons, and five *yen* for each indicated horse-power of its engine; while another stipulates that

the ships with tonnage of 1,000 may receive twenty five *sen* per gross ton for each thousand miles sailed. We are not criticizing these bills, for we hope they will encourage shipbuilding and navigation.

As regards the education of officers and sailors, the condition of affairs at present is far from satisfactory. There is no people in the world more fitted to become sailors than the Japanese by various natural advantages, such as the fact that they are islanders by birth, with inherited courage and traditions of maritime enterprise on the part of their ancestors, while they are themselves thoroughly accustomed to the sea. As for the officers who need experience and familiarity with the modern science of navigation, we must provide for their education without loss of time. The fact that our officers on board the transports acted most valiantly both on the seas of North and South China, which had not been clearly surveyed, encourages us to believe that they would soon acquire a good name on any ocean in the world, in case they were properly educated. At all events, special schools must be established in addition to those of Tokyo, Osaka, and Hakodate. Ships may be well built, boilers and engines may be properly provided, but they will have no value if there are not competent officers to take charge of them. The education of officers is the first and most important matter which demands government encouragement.

Lastly, by maritime protection we mean the protection of life and property on the sea by means of light-houses, official examination of vessels, life saving stations, etc. To this matter of protection our Government and people have given some attention, but it needs still greater attention. For example, our light-houses are built at an average distance of ninety miles apart. This distance is ten times greater than that of England which has its light-houses only nine miles apart; thirteen times longer than that of France which has its light-houses at an interval of only seven miles. Especially in the matter of saving the lives of those shipwrecked, our system is far from complete. There is much left undone which our Government and

people must do in the future.

Let it be remembered that we are the posterity of the Empress Jingo, who, with imperfect transports and war materials subjugated Korea about two thousand years ago; of Toyotomi Hideyoshi who frightened the people of China and Korea by his enormous expedition three hundred years ago; of Daté Masamune who sent messengers to Rome early in the reign of the Third Shogun; and of many other nameless heroes who have performed deeds of maritime valor. By encouraging the art and business of modern navigation let us testify that the enterprising blood of these ancestors is still running in our veins.

SPECIAL CONTRIBUTIONS.

THE CURRENT POLITICAL QUESTIONS IN AMERICA.

(Authorized Translation.)

The United States of America is a great republic. Her extensive land is fertile in rich productions, and her ever-increasing population is strong and progressive. They have already become wealthy, though the country is now only in the one hundred and twentieth year of its independence. In 1890 the United States had a population of over sixty

two millions and a half in an area of three million and five hundred thousand square miles. Her wonderful development in wealth, strength, and international importance is partly due, no doubt, to the intelligent and far seeing enterprises, indefatigable industry, and unflinching perseverance of the Americans, but a large part in bringing about this,

her present prosperity, must be attributed to the love of truth and freedom and to their even-mindedness.

But what looks strange to us here at this distance is the strength and popularity of the parties which are still unsatisfied with the present high protective tariff and the sensible coinage measure now in force there, but maintain that the home industries must be still further protected against the intrusion of foreign articles, and her mint be reopened for the free coinage of silver. What seems still more strange is that there are among them those who consider Japan as a future rival of the American industries and would levy exceedingly high tariffs on Japanese goods. We have had recently with us an able representative who had been specially commissioned by them to come over here to examine and report on the present condition and future prospect of our industries.

They say that the wages for labour in Japan are exceedingly cheap and have no parallel in the world; that, should the goods manufactured by this exceedingly cheap labour find their way into market in the United States in increasingly great quantities, the high-priced goods manufactured there by the expensive labour of Americans would before long cease to be marketable. It is indeed true that our labor is cheap compared with that of Western countries, especially that of the United States. But it should be remembered that it is not much over thirty years that Japan has been opened to the world: and as to

our industries it is hardly a decade since they began to be more or less modernized. But there has been, meanwhile, a notable advance in wages: the wages for labour to-day are incomparably higher than the wages of twenty, or even five, years ago. At this rate of increase it is not hard to see the future in Japan. We are a progressive race. Our industries, manufacturing and other arts, have made long and rapid strides. We are trying to develop them by making use of machinery and other agencies of the present day civilization. Labour here will soon become without doubt as costly as that in the West, if not more costly. But some Americans seem to be at a loss what to do with their industries—those Americans who are but superficially informed as to our present, or rather our recent past, rate of wages. Even suppose for the sake of argument that the Japanese goods produced by the present comparatively cheap labour should continue to find their way into the American market. When examined minutely they amount now to only about \$ 23,700,000 (gold) worth, while her whole import amounts to \$ 732,000,000 worth,—the Japanese goods forming a mere thirtieth part of the whole. Besides, this thirtieth part is made up almost altogether of raw materials by the use of which the American manufacturers make large profits. When we take these facts into consideration we see no reason for the alarm which some of the American politicians are feeling or trying to make their

countrymen feel. If there are any goods that might injure American industries they are English, German, and French goods and not Japanese. We are greatly surprised to see Americans take Japan for their industrial competitor.

It is further argued that the trade between the United States and Japan is one-sided : that Japan merely sells her goods into America, while she buys hardly anything more than kerosene oil and raw cotton : and that American gold and silver therefore go out to Japan never to return. It is certainly true that Japan exports her goods into America to the extent of thirty two million dollars worth, while the American goods she imports amount only to four millions and a half of dollars. But America is merely reaping the fruit of what she sows. It is but the natural consequence of her political policy. The American goods are comparatively dear because of her high protective tariffs : they are so dear that with the exception of rock oil and one of two other articles, it would not pay for us to import them. They are, indeed, meant for home consumption and not for export, for so long as they are protected and it would be impossible for them to find a market beyond the borders of the United States of America. Should they by any possibility become unprotected and cheap, the Japanese would be only too glad to import them because of easy and inexpensive transportation. But on account of their costliness we are obliged to return the gold and

silver to America indirectly through Englishmen, Frenchmen, and Germans. This is no more than the present state of affairs. What would be the consequence should the United States take further measures to "protect," as they say, their own industries, especially against new Japanese industries, it is too deplorable to imagine. She will buy as before but will not be able to sell : gold and silver will continue to go out of her borders and not come in.

It is evident, then, that some of the American politicians not only mistake their country's true rival, but also err in their policy of developing American industries. The world's movement is not to be easily altered by the actions of a solitary nation—still less by the actions of a single handed political school or party. The Japanese industries will surely develop up to the limit of their capacity, whatever be the measures they are met with in other lands. But for the Americans to try to help their industrial development by the artificial policy of making their goods so dear as to be unfit for exportation, is, it seems to me, not to read the signs of times.

A word or two more before I close, and that on the question of free silver. It is much to the credit of the Democrats of yesterday that the Sherman Law was abolished. But the cry for free silver has now revived and become a part of the Democratic platform. It was originally a Republican measure, and the Republicans are wise in not trying now to bring the question before the American public.

The north and the south, the east and the west, the commercial districts, the industrial and agricultural districts have each their own peculiar interests. Let men who hold the destiny of the nation in their hands see to it that they do not inflict upon the nation an irreparable misfortune.

COUNT OKUMA SHIGENOBU.

[Count Okuma is one of the greatest political personages in New Japan. Of his political morality, his diplomatic ability, his financial experience, in short, of his whole public life, there is no need of stating in detail. After he had distinguished himself in the Restoration he held various high positions, both financial and diplomatic, in the New Government. Since 1889, he has been taking the practical leadership of the Opposition. This article was contributed originally in Japanese, which we have had translated most carefully into English.]

INDO-GERMANIC ELEMENTS IN THE JAPANESE LANGUAGE.

(Continued).

III. A SKETCH OF THE HISTORY OF THE INTRODUCTION OF INDO- GERMANIC ELEMENTS IN- TO THE JAPANESE LANGUAGE.

None of the Europeans save the Dutch, after the persecution at Amakusa, succeeded in regaining their lost intercourse with us. The Dutch introduced not only articles of commerce, but also the elements of modern science, which really proved to be first germ of modern Japan. They were our teachers in geography, botany, physics, chemistry, mathematics, astronomy, etc., but particularly in medical science. Moreover our first troops were trained in European tactics by the Dutch, and they also laid the foundation of our present navy. The study of the Dutch language flourished especially after

1716, being warmly advocated by such scholars (some of them were only interpreters) as Nishi Zenzaburō, Yoshio Kōuyemon and others. Consequently, we may naturally expect to find Dutch words forming new vocables in the Japanese language; e. g., タアフル (tāhuru), from the Dutch "tafel" (a table), コップ (koppu) from "kop" (a cup), メス (mesu) from "mes" (a knife), マトロス (matorosu) from "matroos" (a sailor), カアヘル (kāheru) from "kagehel" (a stove), ガラス (garasu) from "glas" (glass), フラフ (furafu) from "flag" (a flag), メルキ (meruki) from "melk" (milk), コホヒ (kōhi) from "koffij" (coffee), マンテル (manteru) from "mantel" (a mantle), サアベル (sāberu) from "sabel" (a sabre), キルク (kiruku) from "kurk" (a cork), ガラマチカ (garamachika) from

"grammatika" (a grammar), *ゲブロマチイキ*. *エージェント* (*jipuromachiki agento*) from "diplomatik agent" (a diplomatic agent), etc.

Thus we were gradually led into the sphere of modern civilization by the slow guidance of the Dutch. But Japan did not remain forever isolated from the current of European civilization. The gate we once closed against Europeans was opened by a nation of the new continent, the lover of freedom and liberty. The thundering voice of the mighty gun, fired in salutation at the Gulf of Uruga by Commodore Perry of the American Navy, who arrived in the sixth year of Kayei (1853), awakened us from the long-continued anti-foreignism and led us to accept the fruits of the new civilization.

From this time forth the aspect of the country suddenly changed and great confusion everywhere prevailed until the country was brought into harmony with the new order of things by the great revolution in 1868. In the first year of Ansei (1854), treaties were concluded with Holland, France, England and Russia, and ambassadors were sent abroad by the Shōgun Tokugawa Iyeshige. It was in the year of Kayei that the study of the French language was first introduced, under the patronage of Murakami Hidetoshi, and it was widely studied until the beginning of Meiji. In the following years, treaties were concluded with Portugal, Germany, Switzerland, Belgium, Italy and Denmark. The study of the English

language began with the well known Fukuzawa Yūkichi, in the year of Keiō (1865), and since that time English has become the most prevalent European speech in Japan, replacing the Dutch and French.

Then came a period, most remarkable and most brilliant, in which Japan was born again,—namely, that in which the Shōgunate, together with the connected feudalism, was destroyed and the Imperial Government restored. The country was opened to every nation and European civilization was applied in all departments of social life; the sciences and arts of Europe and America were ardently accepted; commerce and the art of navigation developed with wonderful rapidity; and the Christian religion, also, was tolerated. Treaties were concluded with Sweden, Spain, Austria, the Sandwich Islands, etc.; ambassadors were sent out to the chief nations of Europe and America. Moreover, many Japanese went abroad to observe and to learn new things, and foreigners in turn settled in Japan, while Christian missionaries of different orders and sects entered Japan.

Thus with these successive changes in the history of Japan, we received other foreign elements into our language. Interest in the Dutch language declined after French and English began to be studied, and almost entirely disappeared, when the science of medicine came to be studied under German masters, and in its place the German language was eagerly stud-

ied by the students of medicine. The French language, too, received less attention, though it was diligently studied both before and after the great revolution, but it is now limited to students of French law and of certain branches of technology. French has now been replaced by German in military circles. The English language is successfully studied in almost all circles of Japanese society and is the European language best known in Japan; next to this, German is to be ranked. Recently the study of the Italian, Spanish and Russian languages has been introduced, the study of the latter having been hitherto limited to the Greek Catholics, while in the Imperial University Sanskrit, Greek and Latin also receive attention.

Since these changes have taken place, the Japanese language has increased its vocabulary by the introduction of French and English words, English words being more numerous than those of any other European languages; e.g., シアツ* (*shappu*) from the French "*chapeau*" バン (*fan*) from the French "*pain*", シヤ* (shabon) from the French "*savon*", etc., and バタ (*bata*) from the English "*butter*", *ボイ (*bô'i*) from the English "*boy*", フラスコ (*furasko*) from the English "*flask*", インキ (*inki*) from the English "*ink*", マッチ (*matchi*) from the English "*match*", ソップ (*sofpu*) from the English "*soup*", ナイフ (*naifu*) from the English

"*knife*", ペーパー (*pépa*) from the English "*paper*", etc. On the contrary, we have a very few loan-words from the German*, Italian and Russian (chiefly limited to Christian words) languages. Further, see in the lists Nos. 5, 6, and 7.

Now, it is very interesting to observe how these European loan-words in the Japanese language have suffered from phonetic changes in becoming "Japonicized." The reader must always bear in mind that it is very difficult for the Japanese to pronounce compound consonants at the beginning of a word—Semitic peoples also show the same difficulty—and also single or compound consonants at the end of a word. For this reason, vowels are inserted euphonicly to facilitate the pronunciation; e. g., we pronounce the Dutch "*glas*" as *g-a-ra-su*, English "*flask*", *f-u-ra-so-ko*, Dutch "*melk*", *me-ru-ki*, English "*ink*", *in-ki*, etc.; the nasals are, however exceptions. If one knows the nature of the Japanese language, he will soon understand these modifications. There are, however loan-words which have been so strongly corrupted that they are very difficult to trace back to their origin, e. g., キヤマン (*giyaman*) from the French "*diamant*" (?) チヤ (*chiya*) from the English "*chair*", ガイ (*gai*) from the English "*guide*"; beside the corrupted form ガイ (*gai*), there exists also the correct form ガイド (*gaido*), just as popular and learned words, having the

* E. g., ハル (*haru*) from "halt!", stop!

same origin, are found in French, e. g., *cherité*, *hôtel*, *royal*, beside the learned *charité*, *hôpital*, *régale*, etc.

In the following fourth chapter, I have made up a list of loan-words historically classified and alphabetically arranged, in which the reader will find those Indo-germanic words most popularly used in Japan. But before I pass over to that chapter, I believe it necessary to make here a brief criticism of the essay of Professor K. Tsuboi, from which I have quoted in the preceding passages. Consequently, I have given in that chapter a special list, i. e., No. 2, in which I have made two columns, putting in one of them his opinions and in the other my own. Professor K. Tsuboi is an excellent scholar in history; but when he tries to trace back the Christian terms found in our old writings to their historical origin, it seems to me, he has forgotten what we consider absolutely necessary in the science of language, namely, phonetics. He inclines to derive most of those Christian terms from the Italian, while I consider it more proper to derive them from the Portuguese or Spanish, according to the circumstances of the time. He derives, for instance, アニマ、ラシヨナル (*anima rashionaru*), スピリツアル、スイタンシヤ (*supiritsuaru susutanshia*), ペニテンシヤ (*penitenshia*), オリシオン (*orishion*), ミサ (*misa*), respectively, from the Italian "*anima razionale*" (rational soul), "*spirituale sostanza*" (spiritual substance), "*penitenza*" (penitence), "*orazione*" (prayer), "*messa*"

(mass), which are derived apparently, not from the Italian, but from the Portuguese or Spanish; thus from "*anima racional*" (Sp.), rational soul, "*spirital sustancia*" (Port. or Sp.), spiritual substance, "*penitencia*" (Port. or Sp.), penitence, "*oracion*" (Sp.), prayer, "*missa*" (Port.) or "*misa*" (Sp.), for mass. Again, he derives some of those terms from the Latin, and in some cases this is reasonable and quite correct owing to the fact that Latin is still used among the Roman Catholic priests. But, サベエンチイシモ (*sabenchishimo*), ミゼリカウルガイシモ (*mizerikorujishimo*), ジェスイシモ (*jesuishimo*) which he derives respectively from the Latin "*sapientissimus*" (the wisest), "*miserericordissimus*" (most merciful) and "*justissimus*" (most righteous), are apparently not from the Latin, but from the Portuguese or Spanish, that is from "*sabentissimo*" (Port.), the wisest, "*miserericordissimo*" (Port.), most merciful, "*justissimo*" (Port.), most righteous. Further, it is not necessary to derive オスチヤ (*oschia*) from the Italian "*ostia*" (sacrifice), but it may be safely traced back to the Portuguese or Spanish "*hostia*" (sacrifice). Moreover, it is to be questioned whether his suggestion that we owe バテレン (*bateren*) to the Italian, Spanish, or Portuguese "*padre*" (father), (apparently not from the Portuguese because in that language we have for father the word "*pai*" or "*pae*", not "*padre*" as in Italian and in Spanish) can be sustained; for my own part, I believe it

more satisfactory to take the Latin "*pater*" for its origin and it is derived very probably from its accusative form in the singular, "*patrem*", though not necessarily. The Latin word "*pater*" is commonly used by the Roman Catholic believers in addressing their priests,

and it is very probable that from this custom arose the term バテレン (*bateren*, *pater* or *patrem*). For further details, I request the reader to refer to list No. 2, in the following chapter.

FUJITA SUTEMATSU.

(*To be continued.*)

SOCIAL PROBLEMS AND THEIR SOLUTION.

Since we are fast being drawn into the general current of a social cataclysm which threatens to engulf the whole world, we must guard ourselves against this peril, at least to the extent of carefully examining our own situation. The introduction of the factory system has worked a great revolution in our social life and the continuance of this system in its present form will throw our society into a whirlpool. Many of the objections made against the present industrial system may be fictitious, but the fact remains that the rich are becoming richer and the poor are becoming poorer, under the present regime. There must be production on a large scale in order to secure the largest results in proportion to the employed labour; therefore, the factory system in itself is not to be blamed. Distribution, however, which may be counted as the necessary consequence of our productive system, is somehow not all right. Capitalism, wage slavery, monopoly, brutal com-

petition, speculation, overproduction, crisis, etc. are the terms generally used in describing the present state of society. It is unquestionable that society is not in a healthy condition. We ought not to turn a deaf ear to the voices of Henry George and G. D. Herron, nor to the propaganda of the social democrats of Germany. Even the action of extreme revolutionists such as the French Anarchists or Russian Nihilists should not be passed unnoticed. They are only the cry of the herald who is announcing the coming of the new age. Can we imagine even for a moment that our country will ever be safe from such troublesome questions? No, not for a moment. Are we not observing every day the migration of people from the country to the cities and the springing up of large factories everywhere? These show the quick approach of the social cataclysm.

If civilization be a blessing to mankind, the ideal civilization would be one

that is distributed to all as equally as possible. That is the truly Christian ideal and those who believe in the coming of God's Kingdom must strive for this goal. But under our present system, the majority of the people are excluded from reaping the best harvest of civilization and are only working for the idle luxury of the others. Thus our social problem is how to set right these wrongs.

Many solutions are offered,—some are in practice already and some are mere theories. These solutions I shall try to classify under the following heads:

I. Works of charity. Those who are defeated in life's conflict—widows, orphans, invalids, etc.—need immediate help in the form of clothes, food, and shelter. Just as we can not stop to discuss the law of combustion when a fire is devastating stately houses, but must set ourselves at once to the task of putting it out, so we must go without delay to the assistance of the needy, however much we may be interested in the discussion of sociological science. Charity is the necessary outcome of benevolent hearts.

There may be many paupers whose idleness makes them unable to claim our help, but there are many, many, honest poor whom we are under obligation to help. As Jacob Riis has said in one of his books, let us not give such a gorgeous name as charity to our petty gift, but rather call it self-defence, because, unless we do some service to the poor we shall be victims one day of a

terrible revolution of society. People are not slow to recognize this fact. There are even many hypocrites who are too glad to give away a part of their property simply to quiet the compunctions of conscience, or that they may wear before the public the mask of the benevolent man. Charitable societies in New York city alone exceed a thousand and in London there are many times that number. Millions of dollars are annually spent for relieving the poor. But remember that man shall not live by bread alone. Charity is not so effective, as many suppose, unless it be accompanied by a higher method of solving our great social problems. That is :—

II. Educational enterprises. Schools for the poor children, free libraries, free music, social guilds, university settlements, etc. may be taken as illustrations of educational work. They do not aim at the immediate assistance of the poor, but they seek to give a more permanent form of help. Direct charity is often liable to miscarry, thus making the recipients professional beggars, or at least destroying their fine sense of honor. Cases are by no means rare, therefore, in which charity ministers to the physical needs of the poor at the expense of the spiritual. But educational assistance is comparatively free from this objection. It does not give help in the form of bread, but its sole aim is the development of personality. It is, indeed, a good deed to pull a man out of the water, but it is a better deed to teach

him the art of swimming, so that the fear of drowning may never threaten him again. The latter is exactly what education tries to do.

But we must remember that both charity and education are still forms of assistance given by the rich to the poor, one in the shape of bread, the other in the shape of knowledge. True men do not like to depend on others, whatever form that dependence may take. The sense of self-respect and the instinct of self-preservation drive them to the several ways of mutual help. This method is surely nobler in its nature. Let us examine this method.

III. Co-operative work. It is true that no work can be done without co-operation, but when I say co-operative work, I mean something a little different from what is generally understood by this term. By co-operative work as one of the solutions of the social problem, I mean mutual help in the special sense in which it is sometimes found among laborers and sometimes between laborers and capitalists. Mutual life and other insurance companies, co-operative stores, etc. may be cited as illustrations of co-operation among laborers, while profit sharing is the best example of the co-operation which exists between capitalists and laborers. England is the foremost in applying the principle of co-operation in distribution, while France applies it in production and Germany in banking and insurance systems. There are many encouraging signs that this method may

perhaps solve the social difficulty in the future—that is, mitigate the conflict between capital and labor and secure a just distribution. But whether the self-interest of mankind can work out such a solution by peaceful means, or whether it can only be carried out by the power of the state, still remains a riddle. On the other hand, there are not a few who believe in its impracticability and, therefore, look for a more radical method. It is nothing but the reconstruction of society.

IV. Socialistic movements. Those who are acquainted with the names of Karl Marx, Ferdinand Lassalle, Owen, Frederic Maurice, William Morris, Henry George, etc., and still more with the movement of the social democrats of Germany, and the success of the socialists in Belgium at the election of 1894, will not entertain the idea that socialism is but another form of More's Utopia. Socialists are firm in their belief and active in their movements. They are preaching the new redemption of the world with a religious zeal. The unbiased critic will allow that none have more definite schemes of social reform than socialists, though he may have many doubts as to the soundness of their economic principles. Their scheme is thoroughgoing: competition must give way to mutual help; capitalism and monopoly must be abolished; every one should work according to his capacity, and receive according to his need. Whether such a radical reform as this is practic-

able can not be easily answered, because it is not yet in practice—it is as yet a mere theory. We can only say that there is a strong tendency toward this view of the matter to be seen throughout the civilized world. How shall we otherwise explain the rise of Bismarck's state socialism and kindred phenomena?

Thus far I have explained the four methods proposed for solving social problems, under which I believe every kind of effort can be classified. All four methods are more or less employed in both Europe and America.

Now it remains for us to consider what course we shall take to meet the social problems of our own country. We do not feel the pressing need of the solution, at present, in the same degree that other nations do, because our industries are still young and a wide gap between the rich and the poor is not yet noticeable. The poor are satisfied with their condition, while the rich do not attempt to oppress them. We are sailing along in the peaceful current of the stream, only hearing at a far distance the rumbling sound of wild rapids. Pauperism is scarcely known, because the rapid growth of industry gives a chance for every one to earn a living; and none think of socialism except as a question of the distant future.

Of the four methods of solution, which I have given above, the first and last are of little importance to us at present. Our attitude toward social problems, therefore, must be of a preparatory sort. We are not yet in the whirlpool; we have

to prepare ourselves to escape from this peril, or at least to know how to behave, if we should come into it later. I would, therefore, recommend the third method as the proper one. It is not so radical as socialism and at the same time it is more effective and permanent than the others. Indeed, it would be the best, if only our laborers were intelligent enough to unite for self-help and mutual-help, and capitalists were generous enough to share profits with them. But as long as people are ignorant, they can not be expected to co-operate among themselves, much less can we look for a peaceful union between capitalists and laborers. There are several unions already formed among employers, but trade unions among the employed are scarcely known in our country. Laborers do not know yet their own position; they do not see how unjustly they are robbed, how poorly they are matched against their employers because of the want of union, how they are losing the opportunity for claiming their rights etc.,—in a word, they do not know how to govern themselves.

Considering all these things I believe educational efforts to be the most appropriate to our present needs, and hence are those which we should put forth with the greatest earnestness. The benefits of education have reached the higher and middle classes in our country tolerably well, but they hardly touch the lower classes. The education of the poor is dictated, not only by the sense of duty, but also as an imperative means

of self-defence. In order to render the social cataclysm, which is fast approaching, less disastrous, we must educate the poor by establishing free schools, libraries, clubs, etc. This work however, ought not to be trusted to the voluntary efforts of benevolent individuals, but the state should take it in charge. I believe strongly in compulsory education. Parents ought to be made to send their children to the schools to get a primary education, whether they desire it or not. At the same time, the labor of children under a certain age must be strictly prohibited by law. Therefore, the state must furnish the means of education, if parents can not pay for their children. It is a true

saying that an ounce of mother is worth a pound of preacher. A small sum of money spent in education does better work than a large sum for charity. Better education will prepare people for self-help and teach the employed how to check the aggrandizing spirit of employers. If we are not zealous for such preparation as this, and should soon be caught in a terrible whirlpool, I can imagine that a disappointed people would look upon socialism as the only means of escape from dire disaster.

ABE ISO.

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DER EINFLUSS DES NEUEN JAPANISCHEN CIVIL- GESETZBUCHS AUF DIE ENTWICKLUNG DER RECHTSWISSENSCHAFT IN JAPAN.

In Europa bestehen zur Zeit drei grosse Rechtssysteme, nämlich das römisch-deutsche, das französische und das englische.

Das römisch-deutsche System gilt in Deutschland und Österreich-Ungarn, also für etwa 100 Millionen Menschen. Das französische System gründet sich auf den Code Napoléon, der wieder etwa zu gleichen Theilen auf germanischen und auf römischen Ideen beruht.

Das System des Code Napoléon gilt in Frankreich, Belgien, Italien, Spanien, Portugal, Griechenland und den meisten mittel- und südamerikanischen Staaten, also ebenfalls für ein Gebiet von 100-120 Millionen Menschen. Das englische System gilt in Grossbritannien und den meisten seiner mit Europäern besiedelten Colonien, sowie in den Vereinigten Staaten von Nordamerika. Das englische Recht ist seinem ganzen Wesen nach

germanisch, und ist das einzige, welches sich dem Einfluss des römischen Rechts fast gänzlich entzogen hat. Es ist historisch emporgewachsen auf englischem Boden, und hat sich infolgedessen genau dem englischen Volke und seinen Bedürfnissen angepasst. Auf das Praktische gerichtet ist die Geistesanlage des Engländers, und nach praktischen Gesichtspunkten hat er auch sein Recht ausgebildet. Hierin liegt der grosse Vorzug und zugleich auch die schwache Seite des englischen Rechtssystems. Da durch, dass es sich darauf beschränkte, den Bedürfnissen des praktischen Lebens Genüge zu thun, ist es ein englisches Volksrecht im eigentlichen Sinne des Wortes geworden, aber zugleich hat es Schaden gelitten in der wissenschaftlichen Durchbildung. Dem englischen Recht fehlen vielfach die allgemeinen Begriffe, unter welche die einzelnen Rechtsinstitute systematisch eingereiht werden könnten.

Die Codification des Rechts unter Napoléon I in Frankreich war eine der grössten Thaten dieses grossen Mannes. Dieses Werk war für die damalige Zeit von durchgreifender Bedeutung, und sein Einfluss machte sich in der ganzen wissenschaftlichen Welt fühlbar. Es zeigte grosse Vorzüge, eine gesunde und einfache Lebensanschauung und leichte Anwendbarkeit in der Praxis. Der Fehler des Werkes lag in seinem Mangel an wissenschaftlicher Folgerichtigkeit, zum Theil verursacht durch die Eile, mit welcher Napoléon die Arbeit betrieb. Bis zum heutigen Tage bildet der Code

Napoléon die Grundlage der französischen Jurisprudenz. Aber wie nicht anders zu erwarten, ist jetzt das Napoleonische Gesetzbuch in vielen Punkten veraltet. Ausserdem machten die französischen Juristen den Fehler, sich mehr auf das Studium und die Auslegung des Gesetzbuchs, als auf das Studium der juristischen Wissenschaft als solcher zu legen.

Das römisch-deutsche System gründet sich in seinen Prinzipien auf das römische Recht, wie es sich im Laufe von vielen Jahrhunderten bei dem juristisch begabtesten Volke aller Zeiten, bei den Römern entwickelt hat. Aber es ist nicht mehr das reine römische Recht, wie es im alten Rom galt, sondern ein in vielen Punkten umgeformtes und den veränderten Verhältnissen angepasstes modernes Recht. Einige Theile davon sind rein deutsch, so das Grundbuchrecht, das Handelsrecht, Wechselrecht und Konkursrecht. Die besondere Eigenthümlichkeit dieses römisch deutschen Systems besteht darin, dass es weniger speziell nationale Elemente angenommen, sondern sich in der Hauptsache rein logisch entwickelt hat, wie sich etwa ein mathematischer Lehrsatz entwickelt. Es ruht nicht sowohl auf nationaler als auf allgemein menschlicher Grundlage, und lässt sich daher in seinen Grundzügen ohne grosse Schwierigkeit auf andere Völker übertragen.

Seit den letzten vier Jahrzehnten steht das Studium der Jurisprudenz, insbesondere des Civilrechts, in Deutschland in

hoher Blüthe. Eine grosse Anzahl Gelehrter hat durch glänzende Arbeiten geradezu eine neue Grundlage für die moderne Rechtswissenschaft geschaffen. Das im Mittelalter vielfach verdorbene römische Recht wurde in seiner ursprünglichen Reinheit wiederhergestellt, und die rechtlichen Begriffe nach allen Richtungen hin erweitert und vertieft. Ich brauche hier nur die Namen von Savigny, Thibaud, Mommsen, Thering, Windscheid, Dernburg zu nennen. Man kann ohne Übertreibung sagen, dass ebenso wie in der Medizin, der Sprachwissenschaft und der Philosophie, auch in der Rechtswissenschaft Deutschland gegenwärtig unbestritten die Führerschaft unter den modernen Völkern eingenommen hat. Als in Japan der alte Feudalstaat in Trümmer sank, und das Land in den Kreis der westlichen Civilisation hineintrat, da stand die japanische Regierung bald vor der Nothwendigkeit, neue den veränderten Verhältnissen angepasste Gesetze zu schaffen. Gemäss dem Ziele, welches sich Japan gesetzt hatte, als gleichberechtigt in den Kreis der civilisirten Völker aufgenommen zu werden, mussten sich die neuen Gesetze nothwendig einen der westländischen Systeme anschliessen, schon weil ohne dies eine Aufhebung der Extraterritorialität für absehbare Zeit völlig ausgeschlossen gewesen wäre. Das naheliegendste wäre nun gewesen, Anschluss an das englische System zu suchen, wegen der damaligen Weltstellung Englands, der Nachbarschaft der Vereinigten Staaten von

Nordamerika und wegen der unvergleichlichen Verbreitung und verhältnissmässig leichten Erlernbarkeit der englischen Sprache. Niemand wird bestreiten, dass die englische Sprache als Verkehrssprache ihres Gleichen nicht hat, und ebenso wenig, dass die englische Literatur zu den grossartigsten Schöpfungen des menschlichen Geistes gehört. Ein Shakespeare, ein Milton, Byron, Dickens und unendlich viele andere hohe Namen sind unvergängliche Denksteine in der Geschichte der modernen Literatur. Aber der Übertragung des englischen Rechtssystems auf Japan stellten sich unübersteigliche Schwierigkeiten entgegen. Das englische System ist, wie schon oben dargelegt, so mit dem englischen Boden verwachsen, dass es auf keinem fremden Boden gedeihen kann. Ohne Engländer kein englisches Recht. Die Schwierigkeit wurde vermehrt durch den Mangel einer Codification des englischen Rechts, infolge dessen für sein Verständniss ein fortgesetztes Zurückgehen auf die Vergangenheit erforderlich ist. Aus diesen Gründen musste Japan davon absehen, sich an das englische Recht anzulehnen. Es blieben das französische und das deutsche Recht. Japan wählte das erstere. Der französische Professor Boissonade wurde als Rathgeber der Regierung berufen, eine französische Rechtsschule gegründet, und ein strafgesetz, eine Strafprozessordnung, sowie später ein Civilgesetzbuch nach französischem Muster entworfen. So schien es bestimmt zu sein, dass Japan ebenso

wie Griechenland, Ägypten und die südamerikanischen Staaten sich der französischen Gruppe anschliessen würde. Aber inzwischen hatte in Europa der grosse politische Umschwung, der durch den deutsch-französischen Krieg angebahnt worden, immer mehr Deutschland in den Vordergrund gebracht. Viele junge Japaner gingen nach Deutschland, um dort ihre Studien zu machen, in Tokyo wurde eine Medizinschule nach deutschem Muster eingerichtet, und die deutschen Rechtsideen begannen in Japan immer mehr Fuss zu fassen. Diese Entwicklung konnte auch Boissonade, der mit Recht um seiner unermüdlichen und verdienstvollen Arbeiten willen grosses Ansehen unter den japanischen Juristen genoss, nicht lange hindern. Deutsche Rathgeber und deutsche Professoren wurden herangezogen, das Civilprozessverfahren und das Handelsrecht wurden dem deutschen System nachgebildet und schliesslich wuchs die neue Strömung, unterstützt von der Thatsache, dass das von Boissonade entworfene Civilgesetzbuch wenigstens im japanischen Text ausserordentlich schwer verständlich war, und dass darin die Ergebnisse der Rechtsforschungen anderer Völker nicht hinreichend gewürdigt erschienen zu einer solchen Stärke heran, dass die Geltung des schon als Gesetz verkündeten Civilgesetzbuchs noch im letzten Augenblick hinausgeschoben, und eine nochmalige Revision desselben angeordnet werden musste. Die Verfasser des neuen Entwurfs stützten sich in der

Hauptsache auf den deutschen Entwurf eines bürgerlichen Gesetzbuchs, unterliessen es aber dabei nicht, auch anderen fremden Gesetzen, z. B. dem französischen, englischen, italienischen und schweizerischen volle Berücksichtigung zu theil werden zu lassen. So kam in der Zeit von kaum zwei Jahren das jetzige japanische Civilgesetzbuch zu Stande, welches allen billigen Anforderungen entspricht. Die Sprache ist einfach und fliessend, die juristische Auffassung der einzelnen Rechtsinstitute klar und verständlich. Überall sind die Forschungen der modernen Wissenschaft berücksichtigt. Das bürgerliche Gesetzbuch Japans ist, wie das deutsche, in fünf Theile eingetheilt, der allgemeine Theil, welcher die allgemeinen Grundsätze des bürgerlichen Rechts enthält, das Sachenrecht, welches die an Sachen bestehenden Rechte darstellt, also insbesondere das Eigenthum, die Superfizies, die Emphyteusis und das Pfandrecht; ferner das Forderungsrecht, das Familien- und Erbrecht. Die beiden letzteren Theile sind noch in dem Stadium der Commissionsberathung begriffen. Der allgemeine Theil zeigt die grösste Ähnlichkeit mit dem deutschen Recht. In ihm kommen die Regeln über die natürliche und die juristische Person, die allgemeinen Bestimmungen über Sachen, Rechtsgeschäfte, Fristen und Verjährung zur Darstellung. Die Lehre vom Rechtsgeschäft wird ganz nach deutschem System entwickelt, insbesondere die Abschnitte über Willenserklärung, Stell-

vertretung und Bedingung; während die Verjährung mehr im Sinne des Code Napoléon behandelt ist. Das Sachenrecht zeigt nicht unerhebliche Abweichungen vom deutschen Recht. Die Bestellung und Übertragung eines dinglichen Rechtes ist in der Weise geregelt, dass ein solches Recht durch die Willenserklärung der Beteiligten entsteht, dritten Personen gegenüber aber bei unbeweglichen Sachen erst durch Eintragung in das Grundbuch, bei beweglichen Sachen erst durch Übergabe wirksam wird. Der Besitz ist nicht als Thatsache, sondern als Recht aufgefasst, ferner sind eine Anzahl von privilegierten Hypotheken des französischen Rechts beibehalten, und die Vertragshypothek ist in einer nicht völlig befriedigenden Weise geregelt.

Das Forderungsrecht enthält in der Hauptsache deutsche Bestimmungen, manches auch aus dem schweizer Recht, welch' letzteres aber selbst wieder auf römisch-deutscher Grundlage beruht. Durch das neue, dem deutschen so ähnliche Civilgesetzbuch, das auf viele Jahre hinaus das bürgerliche Leben Japans beherrschen und einen ungeheuren Einfluss auf die zukünftige Entwicklung Japans ausüben wird, ist das Verhältniss der japanischen und der deutschen Rechtswissenschaft ein ungemein enges geworden. Und diese enge Verbindung wird noch weiter verstärkt durch die Thatsache, dass auch die meisten anderen modernen japanischen Gesetze mehr oder weniger

auf deutscher Grundlage beruhen. Die japanische Civilprozessordnung, welche schon seit fünf Jahren in Kraft ist, ist eine reine Nachbildung der deutschen Prozessordnung, so dass in Bezug auf diesen Rechtsstoff eine vollständige wissenschaftliche Einheit zwischen Deutschland und Japan besteht. Auch das Handelsgesetzbuch ist schon in seiner gegenwärtigen Gestalt dem deutschen Gesetz sehr ähnlich, und wird es voraussichtlich durch die jetzt unternommene Revision in noch höherem Grade werden. Ebenso beruht der jetzt in Vorbereitung befindliche neue Entwurf des Strafgesetzbuchs auf den Ergebnissen der modernen deutschen Wissenschaft. Es ist klar, dass in Zukunft die gedeihliche Entwicklung der japanischen Rechtswissenschaft in erster Linie davon abhängt, inwieweit die Ergebnisse der deutschen Wissenschaft von den japanischen Gelehrten und Praktikern für das einheimische Recht verwerthet werden. Wegen der grossen Ähnlichkeit zwischen den beiden Rechtssystemen kann man sagen, dass jeder in Deutschland gemachte wissenschaftliche Fortschritt auch unmittelbar Japan zu gute kommt. Diese Verwerthung wird zunächst dadurch erfolgen können, dass bedeutende juristische Bücher aus dem Deutschen in das Japanische übersetzt werden, und dass japanische Gelehrte bei ihren eigenen Arbeiten den unerschöpflichen Schatz deutscher Rechtsliteratur ausgiebig benutzen. Wenn dies geschieht, so werden die neuen

Gesetze, welche bis jetzt dem japanischen Geiste noch ziemlich fremd gegenüberstehen, bald mehr und mehr in das Verständniss des ganzen Volkes übergehen und dadurch japanische Gesetze im wahren Sinne des Wortes werden. Bis jetzt ist diese Arbeit aus Mangel an deutsch gebildeten Gelehrten nur unzureichend ausgeführt worden. So giebt es jetzt, fünf Jahre nach der Einführung der Civilprozessordnung, nicht mehr als zwei bis drei japanische Werke über dieses Gesetz, welche der Erwähnung werth sind, und doch steht in der deutschen Civilprozessliteratur der letzten zwei Jahrzehnte den japanischen Juristen ein überaus reichhaltiger Stoff zur Verfügung. Dasselbe ist der Fall mit der deutschen Literatur über das Civilgesetzbuch. Schon heute ist sie fast unübersehbar, und das Material, welches sie gewährt zum Verständniss auch des japanischen Civilgesetzbuchs, ist äusserst werthvoll. Es ist daher für die nächsten zehn Jahre die erste und wichtigste Aufgabe der japanischen, mit Hülfe der deutschen Literatur die neuen japanischen Gesetze durchzuarbeiten, Abhandlungen, Kommentare und Lehrbücher darüber zu schreiben und so den ganzen Inhalt dieser Gesetze auch wissenschaftlich dem japanischen Geist zu eigen zu machen. Solange die japanische Rechtsliteratur noch nicht vollständig entwickelt ist, bildet die deutsche Rechtsliteratur die Quelle, aus welcher die japanische Theorie und Praxis schöpfen muss. Die deutsche Rechtsliteratur ist also zur Zeit für Japan

von Wichtigkeit nicht bloss als diejenige eines der ersten Kulturvölker, sondern als die wissenschaftliche Grundlage des modernen japanischen Rechts selbst.

Zur wissenschaftlichen Ausnutzung der deutschen Literatur bedarf es aber einer langen und gründlichen Arbeit, und einer grossen Anzahl von Gelehrten, welche in der deutschen Sprache und dem deutschen Recht gründlich ausgebildet sind.

Deshalb muss Japan dafür Sorge tragen, dass auf seinen Schulen und Universitäten eine genügende Anzahl von Studenten in der deutschen Sprache und dem deutschen Recht ausgebildet wird, um nach Follendung ihrer Studien die grosse Arbeit der Nutzbarmachung der deutschen Rechtswissenschaft im Interesse der Heistellung einer eigenen juristischen Literatur unternehmen zu können. Schon hat die japanische Jugend angefangen zu erkennen, welch grosses Übergewicht in Zukunft ein Jurist haben wird, der die deutsche Sprache und das deutsche Recht studirt hat, und immer grösser wird die Zahl derer, welche sich entschliessen, die deutsche Sprache trotz ihrer Schwierigkeit zu erlernen. Möge Japans Jugend mit vollen Händen von den geistigen Schätzen der deutschen Literatur nehmen, das eigene Haus zu schmücken! Neidlos wird Deutschland die junge Nation neben sich vorwärts schreiten sehen zu dem gemeinsamen hohen Ziel.

Um den deutschen Unterricht nutzbringend zu gestalten, muss auf jeder

Kotogakko mindestens ein Deutscher als Lehrer angestellt werden. Dies ist erforderlich einestheils, weil eine gute Aussprache nur von einem Eingeborenen selbst erlernt werden kann, und anderntheils, weil der Unterricht in einer *fremden* Sprache, der durch einen *Fremden* ertheilt wird, den Schüler schneller und leichter zum Ziele führt. Japan hat das Verdienst, diese wichtige Thatsache schon zeitig erkannt zu haben. In Europa werden noch jetzt die fremden Sprachen durch einheimische Lehrer—z. B. English in Deutschland durch Deutsche, Deutsch in England durch Engländer—unterrichtet, und die Ergebnisse des Unterrichts sind daher häufig noch recht man gelhaft. In Japan würde ein auf einheimische Lehrer beschränkter Unterricht im Deutschen noch weniger befriedigende Resultate ergeben, weil die Verschiedenheit der beiden Sprachen sehr gross und die Zahl der wirklich gut deutsch sprechenden Japaner noch gering ist.

Der deutsche Lehrer sollte ein Mann sein, welcher eine hohe Ausbildung, möglichst Universitätsbildung genossen hat, damit er seinen Schülern nicht bloss die Grammatik beibringen, sondern sie auch in den Geist der deutschen Literatur einführen kann. Ferner wird auch dafür Sorge zu tragen sein, dass genug deutsche Vorschulen vorhanden sind, in welchen den Schülern die Anfangsgründe der deutschen Sprache beigebracht werden. Es ist zwar möglich, dass Schüler, welche die deutsche

Sprache erst auf der Kotogakko zu studieren beginnen, doch noch genug lernen, um die deutschen wissenschaftlichen Vorträge an der Universität zu verstehen, aber zu einer wirklichen Beherrschung der deutschen Sprache werden sie es doch nur ausnahmsweise bringen. So lange freilich noch nicht genug Vorschulen vorhanden sind, bleibt kein anderer Weg übrig, als dass man Schüler, welche vorher Englisch gelernt haben, in die deutsche Abtheilung der Kōtōgakko aufnimmt, und ihnen durch vermehrte Stundenzahl die nöthige Kenntniss der deutschen Sprache beizubringen versucht.

Wenn man dieses System anwendet, so werden bald genug deutsch gebildete Juristen vorhanden sein, um die grosse Aufgabe der Bearbeitung der modernen japanischen Gesetze mit Hülfe der deutschen Wissenschaft durchzuführen und eine selbständige juristische Nationalliteratur zu schaffen. Nebenbei mag immer ein Theil der Japanischen Juristen sich dem Studium des englischen oder französischen Rechts widmen und versuchen diese Studien für die Zwecke der vergleichenden Rechtswissenschaft nutzbar zu machen. Ich würde es sogar für einen Fehler erachten, wenn man in Japan das Studium der englischen Sprache vernachlässigen wollte. Japans zukünftige Weltstellung wird es in fortgesetzte Berührung mit den angelsächsischen Nationen bringen, und deshalb bedarf es nach wie vor der englischen Sprache. Das Englische und das deutsche schlie-

ssen sich in Japan nicht aus, sondern ergänzen sich gegenseitig. Das Englische wird in Ostasien die Sprache des Verkehrs, der Marine und der Diplomatie; das Deutsche wird die Sprache der Wissenschaft sein.

Auch das Französische ist für Japan wie für andere Völker nicht unwichtig als die Sprache eines hochentwickelten Kulturvolkes. Aber es wird hier naturgemäss immer mehr hinter das Deutsche und Englische zurücktreten, weil nur letztere beiden Sprachen für Japan zur Erreichung bestimmter Kulturzwecke unbedingt nöthig sind.

Ich habe ein grosses Vertrauen in den

Scharfblick der öffentlichen Meinung in Japan, und bin überzeugt, sie wird auch hier das Richtige herausfinden und erkennen, dass eine selbständige japanische Rechtsliteratur nur mit und durch die deutsche Wissenschaft geschaffen werden kann.

DR. L. LÖNHOLM.

[Dr. jur. Ludwig Lönholm, judge at the court of Leipzig, German, studied law and politics at Leipzig, Halle and other Universities. He is at present, professor of German Law at Our Imperial University and adviser to the Imperial Government. He is the author of a number of books and pamphlets, among which the following are more important—"German Civil Code," "Japanese Commercial Law," "German Translation of Japanese Civil Code," "Answer against Brandts," "The Modern civilization of Japan", etc.]

MISCELLANEOUS.

ASAGAO'S ADVENTURES.

Translated by MIWA REITARŌ.

INTRODUCTION.

The following scene is called, in the original, "*Asagao-nikki Yadoya no dan*", and is extracted from the famous drama "*Asagao-nikki*." The historical date of this drama goes back to the last half of the sixteenth century. The profound loyalty of a true chivalric spirit, the tender love of a mother, the fidelity of a valet, and the consequences of good and evil schemes, are vividly and yet beautifully expressed throughout the scenes in the original tongue. But the "*Yadoya no dan*" (the scene at a hotel), namely, the scene

extracted here, is the best of them all, and depicts the delicate love of a true woman. This drama is acted on our stages, and is also sung by minstrels.

DRAMATIS PERSONÆ.

ASAGAO, (whose real names is Miyuki),
daughter of Akidzuki Yumi-nosuke,
a nobleman.

KOMAZAWA JIRO-ZAEMON, (former name
Miyagi Asojiro), the lover of
Miyuki.

IWASHIRO TAKITA, *Komazawa's fellow-officer.*

TOKU-EMON, *a hotel keeper.*

SEKISUKE, *Akidzuki's servant.*

Stevedores and coolies at the ferry.

Servants and attendants.

Chorus.

SCENE I.

(The scene, at the hotel "Yebisuya" in the village of Shimada. The latter part near the ferry.)

(Enter Komazawa.)

Koma. How strange! This poem on the morning-glory, written on this screen, is my own poem, which I wrote on a fan and gave to Miyuki, Akidzuki's daughter, at Uji, that lovely village in the province of Yamashiro.

After our parting at Uji, (oh! what a sweet memory it is!), I unexpectedly heard, at the sea-port of Akashi, that sweet voice of hers singing my own poem to the accompaniment of a harp. The bright moon glittered upon the rippling sea as if rejoicing at our unexpected meeting. She threw this fan into my boat at our second parting. Her soft voice still rings in my ears! Strange indeed to see this poem at such a distant place as this!

(Enter Toku-emon.)

Is it you, Toku-emon? I owe you boundless gratitude for saving my

life. Come closer, Toku-emon! closer; this way!

Toku. Your generous words, my lord, are too precious for me. To tell you more particularly of the affair, I saw three men whispering at the porch, as I passed by this morning, and overheard them plotting to poison you. Enraged at this, I wished to inform you immediately, but on further consideration I concluded that an immediate disclosure would naturally result in the conviction of many actual wrong-doers, so I secretly exchanged the poison for my laughing medicine which I happened to have by me. The result of this was as you saw a short time ago. Ever after this, my lord, you should be on your guard.

Koma. Yes, Toku-emon! I will remember it. But my kind host, how did you happen to come into the possession of this poem on the screen?

Toku. Oh! Listen, my master. About that poem there is a most pitiful story. A young woman of noble birth, daughter of a respectable nobleman in a middle state* as they say, forsaking her home, wandered away through many provinces to seek her lover. Through weeping, she lost her sight. Last month she was begging near the city of Hamamatsu and singing that poem. Another woman, her acquaint-

*All the states on the main island of Nippon, west of Osaka, are included in this term.

ance, came searching for her. But this woman died soon after of some sickness. At last she came to our town. Blind as she is, she is a most beautiful woman with an exceedingly sweet voice. Every body calls her Asagao (Morning-glory), and there is no one who does not know that poem. Feeling sorry for her, I persuaded her to make this town her headquarters, and from here to go round the country, singing her poem and asking for charity. In this wide world there is not another woman so unfortunate as she.

Chorus:—The countryfolk, rude in manners and clumsy in speech, yet tender of heart and kind of disposition, drop warm tears as they narrate this sad story. Sir Komazawa listens attentively, and his heart beats. Is it possible that she is thy betrothed?

Koma. That is a very sad story indeed! The long journey makes me somewhat lonesome to-night. Would it be possible for thee to call that woman to entertain me?

Toku. I shall be only too glad to call her, my lord. Shall I tell her to bring her *koto* or her *shamisen*?*

Koma. Whichever you like.

Toku. Very well, sir.

(Exit Toku-emon. Enter Iwashiro.)

Iwa. How fare you, sir? Our noble comrade, Komazawa! You must be lonesome here all alone!

Koma. Glad to meet you, Sir Iwashiro! You have come quite early.

(Enter a maid-servant who asks if she may bring Asagao in.)

Iwa. What? Who is Asagao?

Koma. She is a blind singer. As I felt somewhat lonesome to-night, I asked Toku-emon to call her, so that I might have a little amusement.

Iwa. I advise you not to call her.

Koma. Why not?

Iwa. A little while ago, you were unwilling to have Ogino Yuzen, my acquaintance, to sit with us. Now, this singer is a beggar. You can't have a beggar sit with us.

Koma. Ah! But she is merely a blind woman. What harm can she do?

Iwa. Well, then, call her. But she must not come into our room. She may sing in the garden. Sir Komazawa, do not keep her too long.

Koma. *(to the servant)* Show her the way to the garden!

(Exit the servant.)

(Enter Asagao with a harp.)

Chorus:—Oh! Thou unhappy daughter of Akidzuki! Having undergone so many hardships and sufferings, thou hast lost thy sight by excessive weeping. Thy only support, Asaka, that faithful woman, hath died. Thy life is like the morning-dew, which is soon to dry up. How helpless thou lookest! Thou totterest on the stepping stones of the garden, like a lily before the wind.

* These are two musical instruments which Japanese ladies are fond of playing.

Asa. Is this the apartment that I have been summoned to? Good evening, gentlemen! I beg your kind consideration for my poor music.

Chorus :—*Sir Komazawa's heart is almost broken at the sight of his betrothed. He almost bursts into tears. But Iwashiro, not knowing anything, speaks in his merciless manner.*

Iwa. What a dirty looking woman! How dare you come to our presence! Retire immediately.

Koma. Do not speak so, Sir Iwashiro! She has come because we called her. It is not in a soldier's heart to speak in such terms against a woman. Asagao, will you be kind enough to sing that poem for us?

Iwa. Sir Komazawa has a great mind to hear you. Woman! Sing whatever you please.

Asa. Yes, my lord!

Song :—*Tsuyu no hinu ma no Asagao no, Terasu hikage no Tsure naki ni; Aware! Hito mura-same no Hara hara to Fure kashi!**

(Thou morning-glory, whose life is suckled by the white dews of the dawn! The sun is growing warm, and the dainty dews are fast drying. Oh! I pity, thee, Asagao!

Let a cloud come, and pour out a refreshing shower upon thee!)

Koma. Your affectionate love towards

your husband found a vent in your sweet music, and has quite touched our hearts, strangers though we are.

Iwa. I admire your song very much, woman! I am afraid you will feel too cold out there in the garden. Come here, sit by me, and sing another song.

Koma. Do not ask her any more, Sir Iwashiro.

Iwa. Why not, sir? It is not kind of you to forbid me thus.

Koma. I only fear she may be weary, as it is late.

Iwa. I will not ask you to sing any more then. But hear, woman! You do not look like one who has been a beggar from her cradle.

Koma. If you do not object, tell us something of your life.

Asa. Thanks to you, gentlemen! In compliance with your request, I will narrate my sad adventures.

Chorus :—*I was born in a middle state, but one year happening to live at the capital,† I went to the suburb of Uji to see the famous fire-flies. There I met with a young gentleman whose refinement so charmed my heart that I could but yield him my affections; but one short summer evening soon parted us. A message from my home soon after compelled me to leave the capital.*

Asa. Being persuaded by my parents, I embarked at the port of Naniwa.

* This is a love song full of delicacy and tenderness, expressing the feelings of a maiden pining after her love.

† The capital of that time means Kyoto.

Chorus :—Weeping and pining, day and night.

Asa. I met my lover unexpectedly at the bay of Akashi.

Chorus :—*The wind, favorable to my ship, but deadly to my heart, again parted us, never to meet. On arriving at my home,—*

Asa. I was asked to marry a stranger. But my mind was fixed upon my lover. I forsook my home, and ran to the capital.

Chorus :—*After experiencing so many hazards and afflictions, when I arrived at the capital I found out that my lover was travelling in the East. Again wandering out of the capital, I spent the little sum I brought from my home. One by one the jewels and the ornaments about my person disappeared and at last I became a beggar.*

Asa. By weeping and languishing, I lost my eye-sight. Now I am a forlorn woman, with no one to care for me in this sad world.

Iwa. Ah! What a heart-rending story! And yet this world is full of attractive men. You are too small hearted.

Koma. Now, woman, you may go.

Asa. Thank you, sir. Farewell then!

Koma. I assure you, Asagao, that if your husband should hear this story, he would be very grateful to you. Do you not think so, Sir Iwashiro?

Iwa. No doubt.

Asa. I will never forget these kind words of yours, my good lords. Good-bye, again.

(*Exit Asagao. Enter a young vassal.*)

Young vassal. It is quite late, gentlemen. Let me persuade you to retire.

Iwa. Dear me! We ought to start at four o'clock tomorrow morning. Let us go in, Sir Komazawa.

Koma. Do not wait for me, Sir Iwashiro. I have some little business to dispatch. Please leave me alone.

Iwa. Excuse me, then.

(*Exit Iwashiro and the vassal.*)

(*Komazawa claps his hands and calls a servant.*)

Koma. Call Toku-emon! I must see him immediately.

Chorus :—*He takes out the fan and wrilse something on it. He wraps up a certain sum of money and a medicine for eyes. (Enter Toku-emon.)*

Toku. What can I do for my lord?

Koma. Toku-emon, here I have something which I want you to do for me as a personal favor.

Toku. I am only too glad to be of service to you, my lord.

Koma. I want you to call Asagao again.

Toku. Well, my lord, I am exceedingly sorry, that she has just gone to another hotel, and I very much doubt whether you will be able to see her again to-night.

Koma. Oh dear! I start at four o'clock tomorrow-morning. The unfortunate woman!

Toku. I am very sorry!

Koma. I will leave these things with you, Toku-emon. Give them to Asagao when she comes back. They are a token of my gratitude to her for

her sweet music.

Toku. Very well, my lord. Oh! What a large sum! A very pretty lady's fan! And some medicine, too!

Koma. That medicine came from China. When drunk with the blood of one who was born in a "*kinoe ne*"* year, it cures every disease of the eye. Give that to Asagao!

Toku. It is very thoughtful of you, my lord, to give these things to Asagao. I will hand her them as soon as she comes home. Good night, my good lord.

(*Exit Toku-emon.*) (*Clock strikes four.*)

Koma. It is four already!

(*Enter Iwashiro in travelling attire, with many attendants.*)

Iwa. Sir Komazawa, it is time for us to start!

Koma. So it is. Let us depart at once. (*Enter Toku-emon.*)

Toku. Good-speed, gentlemen! Good-bye.

(*Exit Komazawa, Iwashiro, and their attendants.*)

What a wide difference between Sir Komazawa and Sir Iwashiro! They are both military officers of the same rank and duty. But one is rough and sarcastic in his manners and speech, while the other is as gentle as he is kind. I tell thee what! He will soon have a great fortune. But these gifts to Asagao are somewhat unusual. There must be something in this matter. Oh!

(*Enter Asagao.*)

There comes Asagao. Good woman, you come too late. My last night's honorable guest wished to see you again, but as I heard that you had gone to another hotel, I told him so. But look here! He left such bounteous gifts for you, a pretty fan, and a rare medicine together with this large sum of money. Here they are!

Asa. This is more than I deserve! But is there anything written on this fan?

Toku. Yes! Oh! A morning-glory is painted on the gilt side, and the poem itself.

Asa. Anything else?

Toku. On the back is written "*Komazawa Jiroza-emon, that is, Miyagi Asojiro.*"

Asa. What! Miyagi Asojiro? Was he Mr. Miyagi? Where has he gone? When did he start?

Toku. Why! He has gone but a while ago. But do you know him?

Asa. More than know him! He is my husband! He is the one for whom I have been looking these many years! I must follow him at once!

Toku. A moment, Asagao!

Asa. I can not wait a single instant!

Toku. You can not go alone, my Asagao. It rains so hard. Be patient, good woman. You can not go out in this storm.

Asa. Nothing shall stop me!

(*Asagao runs out madly.*)

* Every sixty years are signified with sixty different names in our old calendar. "*Kinoe ne*", is one of them.

THE TEA TRADE OF JAPAN.

Tea is the product of greatest importance in the Japanese market next to raw silk, and the value of the export last year amounted to over *yen* 10,000,000. If greater improvements are made in the method of its manufacture tea is certain to increase in importance. Now it is not, I think, vain boasting to express here our hope and aim; and as it is not possible in a few pages to give a careful historical account of all that we have done in the matter of the manufacture and export of tea in the past, and of the varying vicissitudes of this industry, I shall dwell rather upon its future prospect with a few brief historical remarks by way of introduction.

Since America is and always has been from times past the chief consumer of Japanese tea, and the country to which the greatest exports have been made, the easiest way to improve the tea trade is simply to increase the exportation to America. It was the sixth of Ansei (1860) when the Japanese tea first appeared in the American market, and that tea coming to the shores of America from across the Pacific Ocean was much admired and trusted by the people for the excellence of its quality and its dryness. As it was carefully made and of good quality there was no necessity of remaking it at Yokohama. For this reason the amount of exportation gradually increased, but at the beginning of Meiji (1866-'67) there happened an unfortunate event for our tea. Those who had served the foreign merchants up to that time had been principally Chinese middlemen and they began to color, to resemble the "pan fired" tea of China, the "sundried" Japanese tea by mixing it with drugs. Their purpose in so doing was perhaps to suit the taste of the American people, but from this the vicious practice arose of coloring inferior tea so as to look just like the good quality. The result was that the pure "sundried" Japanese tea was driven out of the market by the counterfeit articles and the inferior tea prevailed. Especially from the eighth to the ninth of Meiji (1875-'76) the coloring process prevailed and during the four years

from the 13th to the 16th the fame of Japanese tea declined and its price fell on account of the lessened demand. At last the American government forbade the importation of inferior tea, but even when good tea appeared in the market, which was seldom, it was of no use. Had it continued in that way and no measures taken to prevent it, Japanese tea would finally have been completely driven out and would not have again appeared on the American market. As such was the condition of affairs the Japanese government and the tea merchants began to take great care.

In the 17th year of Meiji the government issued a proclamation and in the 20th year the merchants organized themselves into a body and earnestly engaged in the work of reformation. At the same time, the trade market began to pay attention to the process of remaking, and lastly, among the American consumers it was announced that the "pan fired" tea was injurious to the health. As this was true the general taste gradually inclined to fondness for "sundried" tea, and so the demand for it increased. The price of "sundried" tea especially near Chicago and of "basket" tea near New York advanced and gradually recovered their former positions. "Basket" tea soon increased to one-fourth of the total amount of export and "sundried" tea to nearly one-half; what a happy fact for the tea occupation! Although such a change was of course brought about partly by the act forbidding the importation of inferior qualities and by the cultivation of the consumers' taste so that they could appreciate true Japanese tea, yet on the other hand, think how much hard labor it involved on our part to bring about such an improvement in taste.

The principal reason for the extension of the sale of "sundried" tea this last two or three years is the plan which was adopted by our tea-traders' Central Corporation. At the World's Columbian Exposition in Chicago, the central market for the "sundried" tea, the Corporation opened a Japanese tea house within the Exposition grounds and invited the people to taste the pure "sundried" tea of native Japanese production, and it met

with universal favor. This is not only the evident explanation of the increased sale of the "sundried" tea in recent times but it also shows that the future of the trade in that tea is more and more hopeful.

One of the chief and most important productions of the island of Formosa, which fell into Japanese hands recently, is also tea. What are we going to do with the tea of that island in the future and what measures are we taking in regard to it at present? The tea of Formosa is "oolong" tea and though the Japanese tea merchants have endeavoured to raise it here, it could not be successfully cultivated owing perhaps to the difference in the soil. We Japanese, therefore, wish rather to encourage the production of more tea in Formosa and to have it prosper side by side with the pure Japanese tea. The demand for the "oolong" tea of Formosa is quite as distinct from that for the native tea of Japan as is the quality of the one from the other. There is, therefore, no fear that the progress of the one will conflict with that of the other and it is within our power to make both progress at the same time.

The above is a brief statement of my opinion as to the future of Japanese tea. But though we have such ideas and hopes, it is almost impossible to realize them unless adequate improvements be made in Japan. Accordingly, we are intending to engage more earnestly in the improvement of the Japanese tea hereafter. Trade is like the tide. There is necessarily an ebb and flow; so that for example we had a high price last year and have a low price this year. More especially the lowness of the price this year is a reaction from the competition of the foreign merchants last year following the recent Chino-Japan war; and when we think about these matters we believe that the tea market will recover its normal condition within a year or two. Customers always increase in times of low prices, so we are neither disappointed nor in despair, but expect to do our best for the sake of the trade in the future.

[This is a part of a conversation between Mr. Otani

Kahei and the Editor concerning commerce. Mr. Otani is a gentleman of Yokohama and one of the leading tea merchants in Japan. For the improvement of the Japanese tea he organized a corporation and has been publishing a magazine and has travelled through the country to explain the methods of improvement. We believe that there is no one more competent than Mr. Otani to express a reliable opinion concerning the past, present and future of the Japanese tea trade.]

YOSHIDA SHŌIN.

Among the different men whose deeds concur to effect a revolution three classes are, in most cases, clearly discernible. The first foresees the desirability or inevitableness of a change in the political or social system; the second destroys the existing regime; and the third establishes a new order. In the case of our last revolution which resulted in the birth of New Japan, if Yokoi Shonan (of whom a character sketch appeared in our last number) was the most prominent of the men of foresight, Yoshida Shōin was the best representative of those who destroyed the old regime. Shōin himself did not live to see the accomplishment of his object, but he played an important part in kindling the fire which burned down the Shōgunate.

Shōin, a *samurai* of the Chōshū clan, was born in 1830. In regard to the destiny of the nation and its foreign relations he had neither so clear a foresight, nor so broad a view as Shōnan; but he was a most ardent patriot, eager to make his fatherland respected in the eyes of foreign nations. With this object in view he made a bold attempt to go abroad in order to investigate the condition of various countries. One dark night, when Commodore Perry's fleet was anchored in the bay of Shimoda during his second visit to these shores, Shōin went secretly to one of his ships and entreated an officer to take him to America. We must remember that, in doing this he was violating the law of the land, and that he was the first Japanese, so far as we know, who protested by his deeds against the policy of seclusion. The American officer, however, refused to grant his request and the adventurous patriot was punished with imprisonment. This reminds us of Hampden and Cromwell who once attempted to escape from the

tyranny of Charles and were seized on board a vessel in the Thames. Just as the English revolution was effected largely by these two men, so Shōin was to be a potent force in bringing about the destruction of the Shōgunate.

After this failure Shōin was chiefly engaged in educating young men of his clan. Meanwhile, he became firmly convinced that the weak and fluctuating foreign policy of the Tokugawa Government was not for the true interests of the state, and that the unification of the nation under the Imperial rule was essential to the strength and prosperity of the country. The rising generation of his clan was largely imbued with his spirit, so that, though Shōin was beheaded as a political offender, those who came under his influence were pioneers of the revolutionary movement. Indeed, it is not too much to say that almost all the important Chōshū men who took part in the revolution were his disciples. Shōin's zeal and energy were like a little fire, but in the end they burned the whole mountain.

GINKAKUJI.

The goddess of beauty reigns in Kyoto. Under the sway of her mysterious wand the city has become the acme of charm and fascination. But hark! 'Tis not only the calm scenes of beauteous nature which move the passers-by with an overpowering inspiration. Every rivulet and every hill, every street and every lane of the city, has something to tell of the past. The dynastic history of centuries being written on her brow, the city of Kyoto abounds in relics, both bright and sad.

Ginkakuji, which we have chosen as the frontispiece of this number, deserves our attention as one of those noted artistic relics. Amid the verdure of Higashiyama (the Eastern Mountains), Ginkakuji is situated on high ground at the base of Daimonji Mt., a little over two miles from Sanjō bridge. Jishōji is its proper name and it is subordinate to Shōkokuji, a temple of the Zen sect. In the last

half of the fifteenth century when the fatal clouds were gathering fast over the sky of the Western Empire of Rome, Japan in the Far East was silently preparing for a new stage in her history. A dark age it was—perhaps the darkest of all the history of Japan. But the sun was behind the veil of night waiting to reveal its glory. Thus the last of the fifteenth century stands as a memorable era. Ginkakuji was built at this period, dating back to 1479.

Ashikaga Yoshimasa, the eighth of the Muromachi Shoguns, after retiring from his office determined to build a country house clad in silver. His plan was carried out and the building was called Ginkakuji (Silver Pavilion) in imitation of Kinkakuji (Golden Pavilion) which Yoshimitsu, the haughtiest of his predecessors, had built on the other side of the city. The beautiful garden surrounding the building was planned by Shōami, a famous teacher of the tea-ceremony. The *daimyōs* of the time contributed various stones for the garden. The Emperor himself favoured Yoshimasa with a visit and gave the villa the name of "Higashiyama Palace".

The main building thirty three by thirty feet was erected in between 1460-1465. The pictures on the doors and screens are all by the most celebrated of our painters. There is included a little building where Yoshimasa trained himself in the doctrine of the Zen sect. A small room in the north-east corner of this building was used for the tea ceremony and is said to have been the original model for such rooms.

A mound in the garden, Kōgetsu-dai (the Moon-facing platform), is the place where Yoshimasa used to sit watching the procession of the "Queen of Heaven." The famous *Ginkaku*, twenty four by eighteen feet, is south of this platform.

A visitor to Ginkakuji, after going through the buildings and gardens, is conducted to a tea room where he is served with tea and cake.

Over four hundred years have elapsed since the erection of this building. The hand of time

V. Shōto
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shows no consideration. The rains and storms of many centuries have gradually done their work and have nearly effaced the early brilliancy of this silvery building.

The tourists of to-day look on this Ginkakuji with a mingled thoughts of wonder and melancholy as they meditate upon the vanity and haughty pride of the Shogun Yoshimasa.

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO JULY 11TH.)

THE SEISMIC WAVE.

A disastrous seismic wave struck the eastern coast of North Japan on the evening of the 15th ultimo, destroying about thirty thousand lives and a vast amount of property. Some seven thousand persons, also, were more or less seriously wounded,—a far more formidable calamity than the recent war. The Government disbursed *yen*, 110,000 from the Central and Local Relief Funds to relieve the immediate wants of the sufferers, while the amount of *yen*, 477,000 was subsequently appropriated from the Reserve Fund for the same purpose. The leading newspapers of the metropolis sent their own special correspondents and are raising subscriptions for the survivors. An Imperial messenger was sent to the seat of disaster in order to observe the true state of affairs and to express the sympathy of the Emperor for the unfortunate people. The Red Cross Society and

other charitable institutions sent their representatives with hospital stores and other supplies to relieve the distress. Count Itagaki, the Minister of Home Affairs, himself, accompanied by several officials of the Department, made a journey along the coast.

As always in the case of similar calamities there are numberless sad stories of wives without husbands, children without parents, and families without homes. Many villages and towns were totally destroyed; trees and even forests were entirely uprooted; ships and boats were carried far inland and left in the midst of orchards or ricefields. The calamity extended along the shore of the three prefectures of Miyagi, Iwate, and Aomori, but among these Iwate suffered most severely. The cause of this seismic wave is supposed to have been a subsidence of the earth's crust, a volcanic eruption, or at any rate, some geological change beneath the Pacific

Ocean. Of course the calamity is to be grieved over, but grief alone will accomplish nothing. Let us rather seek after suitable measures for the relief of the survivors.

THE INSURRECTION IN FORMOSA.

An insurrection has again broken out in Central Formosa. A band of rioters numbering several thousands captured a town called Yuen-lin on June 29th, —some of our officers and soldiers having been killed or wounded. Forces were subsequently dispatched from the adjacent stations to the seat of disturbance. Moreover, as soon as the news reached Taipei, the Headquarters of the First Brigade embarked for the same place. The rebels are nothing but violent mobs of the lowest classes and have no military organization. They will certainly be subdued without difficulty, but the reason which made them break out ought to be carefully investigated. Is this insurrection to be attributed to too severe regulations or to careless administration? We cannot say decidedly which is the case without fuller information from the South. But we may say that there is as much harm in a loose administration as in severe regulations.

MARQUISES ITO AND SAIGO.

The two Ministers of State who visited Formosa have recently returned. They visited the three or four principal

towns and ports, and called at Amoy on their return voyage. What kind of an impression did the newly annexed territory make upon the minds of the two Ministers? There are a great many questions in Formosa which deserve most earnest consideration. In regard to the opium trade, the relations between the civil and military authorities, the future policy toward the aborigines, and the commercial and diplomatic relations of Formosa with neighboring countries and colonies, what convictions did they bring back with them? These are the important topics which we wish to see embodied in the future policy of the present Cabinet.

THE CANDIDATES FOR THE POSITION OF MINISTER FOR FOREIGN AFFAIRS.

This important post is still vacant. A number of candidates are proposed, among whom Baron Nishi, Baron Ito, Count Inouye and Count Ōkuma are most prominent. Count Ōkuma is no doubt the most eminent statesman. He has both ability and experience and is evidently thought to be the best candidate for the vacant portfolio. But all know that he has already spent ten years as the leader of the Opposition, and from his past history and his political principles it may be readily inferred that he will not be easily induced to enter the Cabinet of his opponents, unless for some

sound reason and upon distinctly satisfactory conditions. If he enter, however, of course he will be accompanied by Count Matsukata so that they may coöperate in carrying out their programmes. Baron Ito is also a clever politician who has considerable influence in officialdom. Especially since he played so important a part in the recent combination of the Liberals and the Government he has earned in some degree the sympathy of the Liberals. Yet he is rather young and lacks weight. Moreover, he has hitherto filled various secretarial offices under the Cabinet (he is now Chief Secretary), and most of our countrymen doubt whether he could play his part successfully as an important member of Cabinet. Baron Nishi, now returning from Russia, is thoroughly acquainted with the politics of the Czarism from his long residence as our Representative at St. Petersburg. He may, perhaps, have the honor of an appointment to the portfolio as the natural result of our Government's desire to win the sympathy of Russia. However, his knowledge is chiefly limited to Russian affairs and we doubt whether he is fitted to be a Foreign Minister, since a thorough acquaintance with the politics of all the principal nations is requisite in one who is to have charge of our diplomatic relations with the various Treaty Powers. The last candidate, Count Inouye, is one of the statesmen of the first magnitude. He has been an intimate friend of Marquis Ito from his

childhood. He has also a good degree of popularity among officials as well as among the people and he has really been in charge of our foreign affairs during the absence of the Minister President. He may not have ambition like the two preceding candidates, since he has already had charge of several different portfolios. But in case there is no suitable statesman or politician to be appointed he may become the next Minister of State for Foreign Affairs. It is, however, more probable that he will endeavor to nominate the best candidate for the portfolio instead of assuming office himself. Who, then, will be appointed? As far as we are concerned, we desire most heartily that a man of sound judgement and strong measures may be appointed to serve his country in this critical time.

COUNTS ITAGAKI AND MUTSU.

What contributions has Count Itagaki made to the civil administration since he entered the Cabinet? The three important rights,—viz., those of the press, of speech, and of public assembly,—have not yet been enlarged in any degree. The provincial administration and prison system are not yet reorganized. He is simply obeying the dictates of the other Ministers and does not introduce those reforms which he once urged so earnestly. On the contrary, he made a tour to Osaka and Kyoto to meet his followers immedi-

ately after the hearty welcome accorded to Counts Ōkuma and Matsukata, but was suddenly called back by a telegram announcing the seismic wave, and was compelled to visit the seat of calamity. Of course we well know that it is too early to criticize his administration prior to the next session of the Diet, but he can not be free from the charge of breaking his promise unless he makes the necessary reformations. While Count Itagaki is not popularly admired at present, Count Mutsu, who resigned his portfolio recently, is on his way to the United States of America, followed by the fond hope of the Japanese nation that his visit to that country, which was undertaken at the advice of his physicians, may restore him to health.

THE LIBERALS AND THE PROGRESSIONISTS.

Political circles are now comparatively quiet. The leading statesmen and politicians of both parties are away from the metropolis. They have been addressing various societies and associations all through the country. The *Shimpoto*, the consolidated Opposition, will hold its general meeting at Akita on the 24th inst., while the Liberals will hold a similar meeting at Fukushima on the 25th of the same month. These cities are not very far from each other, while the dates of the respective gatherings are nearly the same. The meetings may be regarded as declarations of war

between these two parties, preliminary to the coming session of the Diet. They will have to contend with each other about the election of the President at the very beginning of the next session. Neither party has made formal nominations of its candidates, but a rumor runs that Mr. Ōhigashi is to be proposed by the Opposition members, while the Liberals intend to nominate Mr. Kōnō. These gentlemen are really the two leading members of the House, and they are not only admired by their own parties but each has, more or less, the confidence of those uninfluenced by party considerations. To which candidate will the *Kokumin Kyōkai*, the National League, give its support is the problem at present. Whichever one of these two parties secures the sympathy of the National League will control the House. It is the usual habit of the League, however, not to publish its own measures. We hope it will at this time discharge its duty in this respect most manfully and uprightly.

KOREAN AFFAIRS.

Korea has not shown any considerable change during the past month. The rebels in different provinces are growing more numerous and more powerful day by day. The King is still under the Russian flag and a new palace, it is announced, is to be built near that legation. Russia has leased a part of Roze Island facing the port of

Chemulpo and is building hospital, a coaling station, and also a signal station there. Foreigners, especially the French, are eager in their efforts to secure the privilege of constructing various railways. This may be called a summary of the events of the month. But there is one thing more to be noticed. The pro-Russian Minister Li-hanshin has been appointed Minister to the United States of America. He has conducted himself most superciliously, supported, as he has been, by Russian influence, and has been serving as whip to the present Cabinet. There must be some meaning in this sudden appointment to America. Some say that it looks towards American interference in Korean politics, but we believe this is not the case. The appointment has doubtless come from Russian diplomacy and is probably dictated by the desire to secure popular sympathy by sending this minister abroad. As we have said before, it is the traditional policy of Russians to prefer real to merely nominal power. This tendency may be seen most clearly in recent Korean affairs.

THE JOINT-STOCK COMPANIES OF JAPAN.

According to the report of our Department of Agriculture and Commerce at the end of last June, we have the following number of joint-stock companies and amount of capital invested in them :—

| Kind of Co. | Number of Cos. | Capital. |
|--------------|----------------|-----------------|
| Commercial | 714 | yen 73,793,760. |
| Industrial | 704 | " 113,710,154. |
| Agricultural | 77 | " 1,879,166. |
| Total | 1,495 | " 189,383,082. |

THE RICKMERS LINE OF STEAMERS.

Messrs. Rickmers of Bremen have recently started a regular monthly line of steamers from Middlesbro, Antwerp and Hamburg to the Straits, China and Japan. According to the prospectus issued by the Messrs. Mitsui Bussan Kaisha, the agents in Japan, Messrs. Rickmers and Co. carry on a large business in Bremen and other parts of the world—ricemills, mercantile marine, shipbuilding, and fishery being especially noticeable. We are glad to see this line opened side by side with the new enterprise of *The Nippon Yusen Kaisha* to Europe. Their aims are the same while their directions are opposite. We hope the trade between Japan and Germany will assume a new phase of prosperity by means of these enterprises.

THE SILK MARKET.

The silk market of Japan is in poor condition. Though new silks are accumulating in the storehouses at Yokohama just now no considerable exportations have been made recently. There may be various reasons for this state of things. The current political disturbance in America may be regarded

as one of them. The improvement of Chinese silk manufacture may be another. A slight rise in exchange may be considered still another. At all events, it is much to be regretted that the most important article of Japanese exports is in so miserable a condition. Some means or remedy ought to be devised to prevent a commercial crisis.

NEGOTIABLE JAPANESE SECURITIES.

Japanese public securities, negotiable in the open market, are stated to be as follows :—

| | <i>yen.</i> |
|----------------------------|--------------|
| Old Public Bonds | 5,795,817. |
| New Public Bonds | 4,173,200. |
| Pension Bonds | 30,211,120. |
| Naval Bonds | 16,950,000. |
| Consolidated Bonds | 179,472,450. |
| Railway Bonds | 6,000,000. |
| War Bonds | 109,124,000 |
| Total | 342,636,587. |
| Local Loan Bonds | 7,650,150. |
| Railway Shares | 112,768,000. |
| Bank Shares | 175,321,479. |
| Company's Shares | 179,991,992. |
| Company's Debentures | 6,954,300. |
| Total | 475,935,771. |
| Grand total | 825,321,508. |

The above figures, so far as they relate to securities of the Central and Local Governments, are in accordance with statistics corrected up to the end of May of the present year. The figures for railway and bank shares are corrected up to December of 1895; the figures relating to Companies are corrected up

to the last day of May of the current year, and those relating to Company's debentures, up to the end of 1895. Companies that have received permission to undertake business but have not yet done so, are not included in the reckoning, and no distinction is made between the various kinds of companies.

THE BASE-BALL GAMES AND THE BOAT-RACE.

Athletic games of various kinds have been increasing rapidly of late among the students of our higher schools. The ~~team~~ ^{game} of the First Higher School played four games of base-ball with those of the American ~~cruisers~~ ^{crew} and a foreigners' club of Yokohama. The victories were on the side of the Japanese with one exception. We can not help admiring our champions who have defeated the Americans so many times in their national game. But either victory or defeat is largely a matter of chance, though it depends, no doubt, more or less upon training. What we hope is that both teams may make progress hereafter as a ~~result~~ ^{test} of competition. While base-ball teams have attracted public attention in this way, the summer regatta of the leading schools of Japan will take place on Lake Biwa. The date is announced to be the 19th of inst. Which school will gain the laurel? We are glad to see the health of our students promoted in this way.

THE TOTAL ECLIPSE.

The 9th of August, 1896, is a most interesting day for the astronomers of the world. There will be on that day a total eclipse of the sun which will be visible in certain parts of Hokkaido and northern Siberia. The duration of the eclipse will be a little longer in Siberia than in Hokkaido, but on account of the snow and the storms in the arctic region of Siberia, the north-eastern parts of Hokkaido have been preferred as more accessible. For the last three years our Government has observed most carefully the weather for two weeks before and after the ninth of August at the different towns within the area in which the total eclipse will be visible. As the result of these observations, Esashi has been fixed upon as the most favourable place for observing the phenomenon. Many famous scientists, both native and foreign, have made their way to the spot to locate their instruments. We

trust they may have clear weather and every success in their observations.

"SUNRISE STORIES"

BY

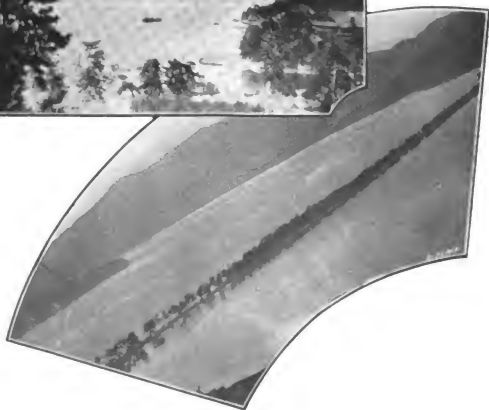
ROGER RIORDON AND TOZO TAKAYANAGI.

The above named book has been sent to us with the compliments of the authors. It consists of the translation of certain interesting stories commonly told or read in Japan. As the authors confess at the very beginning of the preface, "What is best in the literature of Japan does not bear translation," it is almost impossible to translate our stories into other languages so as to preserve their form, force and beauty. However, some of the translations contained in this book are admirably done. They deserve to be read by foreigners who desire a taste of our literature.

* It is published by Charles Scribner's Sons, New York, U. S. A.



THE THREE CELEBRATED SCENES OF JAPAN.



THE FAR EAST.

Vol. I. No. 7.



August 20th, 1896.

GREAT BRITAIN AND RUSSIA IN THE FAR EAST.

The nineteenth century has been a wonderful century. What glorious progress the world has made in every respect during these years! As regards human freedom, the investigation and application of science, religious thought and life, as well as in the sphere of politics, mankind has made as much progress within a single century as they had done during through the preceding eighteen centuries. Within this period many a state has appeared and disappeared; many a hero and many a heroine has lived and died; and thousands upon thousands of tragedies and comedies have been played upon the political stage of the world. Among other things antagonisms between nations and animosities between races have become more and more intense. An extreme development of armies and navies is to be seen in every country. The cry, "This is a critical age" is heard in all countries. Vital problem after vital problem has presented

itself to the leaders of thought in the so-called great nations of the world.

Amidst these disturbances two great Powers have made their appearance in the front rank. Great Britain and Russia have been developing themselves rapidly; each has increased its population steadily, and each has annexed or colonized other lands from time to time. Their influence, at present, is so world-wide that there is hardly a single international problem in which they are not more or less interested. What is meant by the Triple Alliance? Why was the Russo-French Alliance undertaken? What was the reason of the Crimean and the Russo-Turkish Wars? Or more recently, why were the Italians defeated in Abyssinia and why did Great Britain send out the Soudan Expedition immediately after that defeat? Each one of these questions has more or less relation to the feeling of antagonism existing between Great Britain and Russia. These two countries are not new enemies to

each other. Their interests have been antagonistic from the beginning, because to secure an outlet in the south is a traditional policy of Russia, while to resist this purpose is no less truly the traditional policy of Great Britain. These policies at one time seemed about to issue in an armed conflict in the Bulgarian Peninsula and then again in Central Asia. But by the courage and resolution of her government and people, Great Britain apparently succeeded in resisting the Russians at those two places. The clever Russians then changed their plan of operations. They rushed out into the Far East. With the Siberian railway in the one hand, and the Oriental squadron in other, she is now doing her best to realize her purpose. How will Great Britain act this time? This is certainly a most important question. Will she yield to Russian claims or not? It is really not in vain to examine the past, present and future relations of Great Britain and Russia as the two most eminent Powers in the Far East, as well as in the world.

The history of diplomacy in the Far East is as yet short. It was not until the middle of this century that Great Britain and Russia began to pay serious attention to matters in the Far East. The Crown colony of Hongkong was ceded to Great Britain in January, 1841. A vast territory along the Usuri and the Amur was granted to Russia in 1858 and 1860. Before this, China was respected as the Middle Kingdom with boundless

forces and wealth; while Japan was sleeping quietly in her secluded island. But ever since the Russians came to see that China was not so fearful as had been generally supposed, she began to realize her purpose of moving south. First of all, Vladivostok was equipped as a naval station. A large Cossack garrison was conveyed thither. The Russians, however, seeing that Vladivostok is closed by ice in the winter, searched for more southern and more convenient ports. Of course there are no more suitable ports for Russians along the Pacific coast than those of the Korean or Liaotung Peninsula. By annexing the former peninsula they can directly control Japan, while by getting the latter they can subjugate China. They preferred the former, not simply because they intended to control Japan but for other reasons. They knew that the Liaotung Peninsula was an integral part of the Chinese Empire, while the Korean Peninsula stood in a somewhat peculiar relation to other nations, indeed, that it was formerly thought to be a mere dependency of China. Even after the formal recognition of its independence by Japan in 1876,—which was followed by a like recognition on the part of the principal Western states—China was still treating it as under her protectate. Moreover, since the territorial cession along the Amur River in 1858, the Russian provinces have been directly adjacent to Korea. For these reasons, it seems to us, the Russians indulged the hope of planting their influence in Korea.

If a country wishes to control a semi-dependent state like Korea, it is generally best for her to break the yoke of dependency. Accordingly, Russia sent Mr. Waeber in 1884 to negotiate the Commercial Treaty with the Seoul Government. China, of course, did not like to give up the supremacy in Korean politics. Japan, too, never thought of changing her first programme. Great Britain, from the first, could not bear even for a moment the thought of Russian occupation. Thus Korea eventually became the centre of the Far Eastern Problem.

Trouble immediately arose. Great Britain and Russia were at that time quarreling about their boundaries in Central Asia. Every effort was made by the two nations to intimidate each other. Great Britain took a clever method for preparing to attack Russia on the Pacific coast by occupying Port Hamilton. It was on April 15th, 1886. As will be seen by the map, Port Hamilton is situated on an island south of Korea. By occupying the port and constructing a strong naval station there, a country can easily subjugate Korea on the one hand and fend off a Russian fleet coming out of the Japan sea on the other. Both the Chinese and Korean Governments protested against the British measure with all their might. Even the powerless and ignorant Seoul mandarins uttered strong and reasonable words demanding retrocession. We can not help assuming that a Russian current was already running

under the political sea of Korea at this time. Great Britain tried to keep up the occupation and offered five thousand pounds in gold as the rent. The offer was rejected by the poor government on account of a strong protest from Mr. Waeber, the Russian Minister Resident and Consul-General at Seoul. But one year after, the Afganistan Problem reached a satisfactory solution and the British fleet retired from Port Hamilton with a promise from Russia, through her representative at Peking, not to occupy the Korean Peninsula 'under any circumstances whatsoever'. This was on February 27th, 1887.

To speak plainly, Russia was defeated at Port Hamilton. She lost the formal right to interfere in Korean affairs. But her hope of getting south was not given up. She sent out able diplomatic representatives to her legations at Peking, Tokyo and Seoul. She planned the construction of the trans-Siberian railway along the Chinese frontier in Manchuria. Especially in Korea her representatives have been playing their part most skillfully. They have been in the habit of trying their best to help the Koreans in distress. They have gained little by little the most hearty gratitude of the Korean Royal Household. Moreover they have concluded various treaties to meet the convenience of their Government. But the reason why they could not display their ability to its full extent was simply that they feared the combined force of Great Britain and China. To speak more profoundly, the true state of

Korean affairs at that time was as follows: after the British fleet retired from Port Hamilton the Russians were acting secretly; since the Japanese were defeated in 1882 and the Tientsin Treaty was concluded in 1885, we were indifferent to Korean matters, nay, it was impossible for us to interfere with them; and the Chinese alone were treating the Seoul Government as one of their provincial organizations.

Before this, Great Britain was busy increasing her influence in China. Sometimes by beating, sometimes by threatening, sometimes by helping she acquired a superlative control over China. Her diplomatic representatives at Peking maintained the supremacy over those of other nationalities. Her merchants held and are still holding an unique position in trade. Her subjects occupied important places in the Customs Service. A British citizen, Sir Robert Hart, had been enjoying the real power and importance of a Minister of State for Financial Affairs with the title of Inspector-General of the Customs Service. Indeed, China was once wholly under the guidance of Great Britain. From these facts it is not too much to infer that Great Britain meant to resist Russia on the Pacific by her cooperation with China. This dream of Great Britain was certainly the most natural, because China possessed considerable naval and military strength in addition to its vast area of land and uncouthed population. Thus year after year passed away until at last the Japan-China war

was declared in August, 1894. Let us see now what changes took place in regard to the balance of power!

In the first place, the war changed the relative position of the Powers. By her defeat China lost the right to speak on matters pertaining to the Far East as well as to the world. Victorious Japan thought, at first, that it would be very easy for her to realize her programme of national expansion first of all by making Korea an independent state. Hence she tried every possible plan for the reformation of Korea and failed. Russia did not announce her neutrality from the beginning to the end. Though Great Britain formally declared her neutrality, her sympathy was always on the side of China, throughout the war. She may have thought it would be best for the Far East to have China enjoy the supremacy over other Powers, so that she could prevent the Russians from securing territory toward the south; but her estimate of China turned out to be simply a dream. The so-called strong navy and mighty army of the Middle Kingdom, together with the powerful forts and harbours were trampled down under the feet of the Japanese soldiers. British diplomats did not assume a decisive attitude here. They ceased to respect China, but, at the same time, no positive measure was undertaken to restrain Russia by any other means. This was the reason why Great Britain displeased both Japan and China.

Russia, on the other hand, played her part most admirably. She did not declare

her neutrality from the first, but objected to Lord Rosbery's purpose of stopping the war by the combined force of the Powers. She simply looked on and waited, but not in vain. Ten months after peace was finally concluded with victory on the side of Japan which, with the indemnity and other advantages, secured the right to govern the Liaotung Peninsula forever. This was a good chance for Russia to interfere. She seized the opportunity and organized a strange, nay, well-nigh inconceivable alliance with France and Germany. The combined Powers advised us not to occupy Liaotung permanently, for the sake of the peace of the Far East. What measures did Great Britain take at that time? She, of course, did not unite with the "Triple Alliance of Interference," nor did she advise us not to take possession of Formosa. But, as far as we know, she did not show any positive sympathy with us. Thus Russian influence gradually increased in the Far East. Russia helped China in distress, both politically and financially, and is succeeding in her effort to lessen British influence there. She has stimulated the anti-Japanese feeling in Korea and is succeeding in destroying our influence in that Peninsula. Those who know how powerful are Count Casini and Mr. Waeber at the Courts of Peking and Seoul at present, will acknowledge that Russian influence has increased most marvelously in recent times. Russian policy toward subordinate states is like

warm sun-shine. One who at first tightly buttoned his coat because of a severe hurricane, is eventually obliged to take it off. Russia did not fire a cannon ball, nor did she lose a single soldier, but she got far more advantage than did we who lost 20,000 soldiers and disbursed 150,000,000 *yen*. Russia was the real victor in the recent war.

Secondly, the war changed the centre of the problem. As we have said above, up to the time of the recent war the centre of the Far Eastern Problem was in Korea. It was because Korea possessed independence in name but not in reality. But as soon as the Powers saw the true state of things in China they began to treat China as they did Korea. The diplomatic circle of Peking of today is like that of Seoul of yesterday. In a word, the centre of the problem has been removed from the peninsula to the continent proper. As the stage is enlarged the interests at stake must in like manner be greater. The Power which acquires the supremacy here can easily get the supremacy on the Pacific. One which has acquired the supremacy on the Pacific will necessarily control the whole world in coming centuries. Who are the principal actors on the stage of China? Great Britain and Russia, together with the Rising Power of the Far East.

As we have already indicated, in the last number of *THE FAR EAST*, we are strong advocates of the reorganization of China. We hope most sincerely that China will engage in domestic reforms

with all her might, for we fear that the downfall of Chinese Empire would cause a serious disturbance in the world at large. But will she really have time to reorganize herself is the question. Suppose the bulky empire should come wholly under the control of Russia—it is impossible that the present state of things should continue. The Siberian railway will not run along the frontier of China, but will cross Manchuria straitway from Irkutsk to Vladivostok or some Korean or Liaotung ports; several strong naval stations with Russian garrisons will be constructed along the coast of Korea and North China; Chinese custom houses will not be satisfied with the present low rate of tariff, but will adopt protective rates to raise the needed revenue. Will these things fail to impair the influence and trade of Great Britain hereabouts? Great Britain certainly will not allow

this even for a moment. At any rate, we can not agree with certain writers who state that the interests of Great Britain and Russia are not antagonistic in the Far East.

What measures, then, will Great Britain take? There is no doubt that she has able diplomatists, thoughtful statesmen, and brave soldiers in abundance. They may act here as they have done in Eastern Europe and in Central Asia. But Russia is shrewd enough to oppose British measures. Without any effort she obtained a vast territory in Manchuria while the Anglo-French army was busy attacking Peking. Without the slightest use of force, she planted her influence in the Far East while Japan was quarrelling with China. The twentieth century will, after all, see the fate of the Far East decided.

SPECIAL CONTRIBUTIONS.

FUTURE OF THE JAPANESE ECONOMICS.

Following in the wake of the revision of our Commercial Treaty with Great Britain, the United States, France, Italy, Denmark, and Germany are also seeking changes in their commercial relations with us. Judging by appearances, this long agitated question is draw-

ing near to a satisfactory solution. But what will be the economic results of the enforcement of these new treaties? These results will not be the growth of a day but will appear after many years, and hence, we cannot examine the actual facts at this early date, still we may ask

what the flower will be which the tree is to bear and what will be the tendency of its growth? We are not left wholly in the dark, for the information of the economist is sought in the investigation of existing facts and reasoning from these, the prophecies concerning the future. But what is the purpose of such investigations? Is it not to gain the knowledge essential to right judgments and thus to enable one to make trustworthy predictions? It is the business of the economist to find out the facts and make them of practical use. We should investigate before the effects themselves appear; therefore, in this case we should endeavour by investigation to ascertain what the effects the revision of the treaties will have upon the economics of Japan even before the actual effects appear. In so doing are we not preparing for the new treaties?

It is encouraging to hear that the Higher Chamber of Agriculture, Manufacture, and Commerce was organized for the discussion of this question, and since their representatives will be persons of note and of extensive scholarship the investigations will be conducted fairly and impartially; still when our country is on the verge of an economic revolution so critical, those interested and concerned in the issue cannot hold their peace.

The late victories have given a great impetus to the general progress of the nation, but they have specially effected our commerce and industries. This progress, however, is not normal; it has

only arisen from the sudden changes growing out of the war. Its present stage is only like bright colored bubbles. It has not arisen from a gradual, well-founded progress: in other words, it is not the fruit of individual development, but is merely the after-glow of our late victories.

Labor and capital ought to go hand in hand; still in certain conditions there is superabundance of labor and a lack of capital. When there is normal development, the purchasing power of a community keeps pace with its industries and the balance of imports and exports is not disturbed; but when the development is temporarily abnormal, domestic commerce and industries are not evenly adjusted to the buying power; hence there arises a great difference between the exports and imports. Is it not the present condition of our country? Industrial establishments, corporations, and banks have appeared like mushrooms all over the country and commerce has developed to such a degree that from January to the end of May the imports exceeded the exports by 17,000,000 *yen*. Have we sufficient capital to carry on all these new industries? If we have, they will be a great gain; but if we have not, they will be a great misfortune. In the latter case, the war will bring the same result as we have seen in Germany and Italy. Is not this sudden development like the beauty of the morning-glory that to-day is and to-morrow is seen no more? Even though, on account of the vigilance of

those connected with the new developments we do not yet see any disasters still we must have our loins girded and our lamps burning. Though the supply and demand of capital may be adjusted and our many anxieties prove to be unfounded, still it is of the utmost importance not to bring Japan into a state similar to that of Italy.

Our commerce and industries in the past have safely passed through financial depression for two reasons: first, there has not been competition between our merchants and manufacturers in the interior with those of other nations; second, we have used the silver standard. The depreciated value of silver and the appreciated value of gold have had great influence on the economics of the nations. The articles manufactured at great expense in the countries using the gold standard have not been able to compete with the same articles cheaply manufactured in the silver-using countries. In consequence, though China and Japan, the representatives of the silver-using countries, have been prosperous, those using the gold standard have suffered because of the decline in business. Therefore the imports of gold-using countries have increased while in silver-using countries exports have been on the increase. As the outcome of this, while the former have languished in their commerce and trade the latter have been greatly benefited. Though our commerce and industries have thus far been in such a flourishing state, still, now that we are on the eve of

the revision of the treaties, when the other countries will lose many of their privileges, may not our country also suffer in certain respects? If the two above conditions have been the shield and spear of our commerce and industries and they are soon to fall to the ground, ought we not to try to find some other protection?

Though a country may have political independence still it does not necessarily follow that there is economic independence. A country is economically independent when it is able to take initiative and aggressive steps in commercial and industrial matters. Aggressiveness is not limited to the sword. In other words, a country economically independent is one that can invest its capital in other countries and not only so, but that can compete advantageously with them. The countries that have full economic independence are Great Britain, France, and Germany. Those that have nearly gained this independence are Belgium, Holland, and the United States. See how the colonies and the trade of the three economically independent countries flourish! Is this not also clearly shown in their immediately proffering aid to China in paying her indemnity? Though the United States, Belgium, and Holland are not fully fledged in their independence, still they not only have full power to carry on their trade and industries, but they are prosperous in a high degree. Though Russia is an absolute monarchy, still she has to seek financial aid from other

countries. While our country is limited by the present treaties and makes use of the silver standard; while there is a prevalence of anti-foreign ideas, and the codes are incomplete, we cannot call it a fully independent country; still in proportion as this anti-foreign feeling weakens and we can obtain effectual laws of protection and encouragement for our commerce and industries, will not these powerful countries come in and use their capital in building up manufactories in the interior after the revision of the treaties? Again, since the depreciation of silver has wrought such havoc in other countries will not their merchants be the more likely to come to our country where so many commodities can be manufactured at a price far lower? Their faith in us has been greatly increased by the recent war and by the sale of our bonds and stocks at the exchange in London. Will not these allurements have a great effect on our foreign neighbours? Our country, therefore, must not be exclusive but liberal; our merchants and manufacturers will not be absolute in the field, therefore, in our dealings we must be discreet and wise.

When such capitalists come from abroad they will surely use our natural resources—our water-power, our abundant coal, our cheap labor—and by means of these they will start new industries and compete with our manufactories. What will be the chief articles manufactured? What the effect on our home industries? Of course, they will

make those things demanded in both the foreign and home markets. Even if they may not produce goods for the home market, still they will surely produce them for the foreign market. If the demand and supply should increase hand in hand, though the domestic commerce and industries would feel the effect, still the consequences would be more important if the demand were in excess of the supply. Should this excess of the demand over the supply result from the revision of the treaties, the way would be open for aggressive measures.

Those from foreign countries and ourselves have each our weak as well as our strong points and they are so far fixed that we cannot overreach one another. Their strong points are:—

1. They can use capital at a low interest.
2. They have experience in trade, commerce, and manufactures.
3. They have great mastery of details.
4. They have the command of the market.
5. They will use our cheap labor.

The only one of these points where we are equally strong is in the fifth, but as for other four points we are evidently weaker. Moreover, as regard the labor, they may think it cheap, but it is not so from our standpoint for our standard is so low. What will the result be after the battle is over between two such unequally armed parties?

What are the manufactures that are to be the field of battle?

1. The casting of iron. 2. Ship-building.
3. Cotton-spinning. 4. Tea-firing.
5. Manufacturing of machinery.
6. Transportation.
7. Commission business.
8. Banking and like pursuits.

What are the banks to be thrown up and the ditches to be dug so that the fortress of our trade and manufactures may not be taken?

Some may say that the investment of foreign capital will be the starting of new industries, which will enrich our country, but this result cannot be gained unless we have the experience and knowledge necessary to turn the stream of gold into the right channel. Others may say that since we are sure to lose in the battle of manufacturing, let the foreigner have that field and let us gain our wealth through his investments of capital. For in proportion as he brings in his capital, the rate of interest will be lowered and our land, stocks, and bonds will increase in value. The answer to this is obvious. Though nominally a hundred *yen* may be worth one hundred and fifty *yen*, still the true value of property has not changed. To prove this, just in proportion as capital increases, the rate of interest falls. Therefore, since this increase is only nominal it cannot be used to start new industries.

If this is to be the condition of affairs in the near future, should we not at this time prepare ourselves, before it is too late? How shall this great evil be averted? Is it not, first, by a thorough

investigation of the facts that are sure to arise after the revision of the treaties, and, secondly, by forming trade and commercial unions? As a result of the former, we shall be in a position to deal with the facts when they really appear, and by means of the latter we shall be able to have union among ourselves and uniformity of quality in our commodities. These two results refer more to the trade and manufacturing corporations than to individuals, and hence we must ask how individuals may prepare themselves for the coming days. Of course moral training should be given, but especially training in perseverance and thrift. In patience must all obstacles be overcome and business must be carried on with earnestness and on an economical basis. Today while we have no rivals in the field, let us use our capital to the best advantage, and by increasing our wealth, lower the value of gold, and by manufacturing the same articles that the gold countries are preparing to, compete advantageously with them. Work with a will while it is day. We see, therefore, this great problem needs earnest work and the earlier we begin, the better. It may be late even now. If so must we not work the harder now that our eyes have been opened?

The first effect of the revision of the treaties will be a revolution of the social system. Until the last thirty years, our provinces were nearly independent of each other and we had no connection with the outer world; but now all our important cities are connected by rail-

way and telegraph and soon people from foreign lands will come into the very heart of our country. The second effect will be the creation of a necessity for new laws or the modification of the old. There must also be a reform in the system of taxation and especially as regards incomes, manufacturing, and customs. Living will become more expensive and in proportion, the price of the necessities of life will increase, which will lead to a rise in the value of silver. Then will follow a rise in the value of certain articles while at the same time others will fall. From this readjustment of values will arise many perplexing social problems, which the economist will need to solve.

There are two more points to be mentioned before closing. One has reference to our monetary system and the other to the management of the Chinese indemnity.

In our social system the greatest precautions should be taken with regard to financial disturbances and sudden panics. We always endeavour to ward them off, but yet they are not always evil. Hence, when they are for our gain, we should help forward their impetus; but if on the other hand our loss is apparent we should flee from them. The indemnity amounts to *Fen* 370,000,000 and if we can use it to the best advantage, it ought to have a great effect on the market. The Government is overcareful and afraid of the least disturbance, but we desire that it should take initial and positive measures.

Though silver is depreciated and gold is above par, and has been so for the last few years, the silver-using countries have reaped a rich harvest. This, however, will not continue forever, so will it not be well for our country to change its standard according to the outlook? Though there are no sure signs still does it not seem probable that silver will soon be on the wane? Half of the indemnity, paid in gold, is already invested in the Bank of England and so the reform of our monetary system will be all the easier made.

At the London bank, Mr. Hayakawa, Inspector from the Department of Finance, Mr. T. Yamamoto from the Nippon Ginko (the Central Bank of Japan), and Mr. K. Sonoda from the Specie Bank of Yokohama are in charge of the indemnity. That these gentlemen are fully competent in their management we are assured, but they should take steps to initiate reforms in our monetary system.

Our Government is doing all in its power to investigate carefully the relation of the indemnity to the revision of the treaties, but may it not be the privilege and duty of those under its protecting wings to help in this great national crisis? To assist in this arduous preparation is the purpose of this article.

KAWASHIMA JUN.

[The Hon. Kawashima Jun, a member of the House of Representatives and a well-known contributor to our periodicals, studied political economy in Germany. After returning from abroad, he was appointed Secretary of the Department of Finance, but he resigned this position some years after. He is proposed, at present, as a powerful candidate for President of the Central Industrial Bank, which is soon going to be established.]

THE MODERN DRAMA OF JAPAN.

In treating of the Japanese drama of the present day, I should state at once that the present is a period of revolutionary change and development.

(1) Whereas in the days of the Tokugawa *Shogunate* theatres were prescribed as *datto-basho**, so that *samurai* were practically forbidden to be present at theatrical representations, today, on the other hand, men and women of noble and noted families find nothing to hinder them from visiting the play-houses. (2) Again, during those days of the *Shogunate*, as a rule the actors belonged to the lowest classes in public estimation, and in some localities they were even despised and not regarded as respectable people; but now they are looked upon as artists, and are fairly on the way to honorable social treatment.

(3) Lastly, in the days of the *Shogunate* all events relating to the *Shogunate* circle, provincial lords, and other more or less noble families, were forbidden to be acted on the stage; while at present there are no such restrictions, all plays not likely to disturb public peace being licensed. When we compare the decorations, musical instruments, costumes, and the like now in use in our theatres with those that were in vogue thirty years ago, there is not little reason to make us think that they belong to altogether different ages. This is of course not to be

wondered at. For our drama has also developed and improved step by step with the progressive movements of these latter days. And yet for this very reason it can not be said that we never feel the lack of harmony in our plays: such as we would feel should we chance to see an ordinary tree grafted on a bamboo. I do not hesitate to say that our drama has not developed so much in practice as in theory. In short, as to-day is, for the Japanese drama, a time of development when the new is being exchanged for the old and its future growth or decline depend wholly on the present, we do not think lightly of the responsibility of living dramatists and actors.

I will now proceed to describe in orderly fashion the existing condition of our drama as we find it upon the stage of today.

1. PLOTS.

Japanese dramas may be roughly divided into two classes, the historical and the social; and, with reference to the plot, tragedies constitute the majority. Although during the last two hundred years there have appeared many pieces with different plots, the most common materials are the subjugation of banditti, conspiracy, duels, vendetta, assassination, death on the field of battle, death by

* For explanation of this term see the Far East Vol. 1 No. 4. Page 17.

vicarious substitution, quarrels, *harakiri*, the pardon of the death penalty, executions, suicides, death for love's sake and the like, which do not fail to have sanguinary incidents connected with them. This is true of the *Chushingura*, the *Senbonzakura*, the *Ichino-tani*, the *Imoseyama*, the *Nijushiko*, the *Sendai-hagi*, and other plays. They may with more propriety be called melodramas than mere tragedies. Not that we are without our share of comedies too. As I have already said, the Japanese drama originated in the comic plays known as *wazaoki*, and the public are always pleased to see humorous plays; but there are no really comic dramas running through several acts. Though, most opportunely, the *Hizakurige** was, some time ago, dramatized in three acts, the plot being poor and meagre the play is not sufficiently interesting to see. Again, there used to be the *kyogen* that continued through several acts, one of which was dramatized comically and was called the *Hassanba*. They are even now occasionally performed, but lack exquisiteness of design and do not sufficiently attract the attention of pleasure-seeking theatre-goers. But in our drama the comic is intermixed with the grave and sober. It sometimes happens that when the question of life and death hangs, so to speak, by a single hair, suddenly the most judicious circumstances are introduced

so that the onlookers are obliged to laugh heartily though their eyes are still bedewed with tears. This may be objected to as making our dramas unnatural and untrue to the realities of life. But it adds much to the life and effectiveness of a performance, so that I am not only far from indiscriminately condemning it, but even desire to have it preserved as a feature of our drama. As regards our comedies, however, I shall have something to say in the future. Here my observations will be limited to the historical, sanguinary tragedies which form the great body of the Japanese drama.

As to our dramatic literature, there are not many notable productions, whether old or new. And even with these few notable productions the cultured men of today find fault, (1) in that they exhibit cruel deeds, (2) superabundance of incidents, (3) transgression of the common sentiments of mankind, and (4) confusion of moral distinctions between good and evil, right and wrong. And these are also the very points by which the ordinary public are heartily affected, be it with indignation, or grief, or the simpler feeling of joy. The authors of these dramatic compositions were intelligent men of note, who had a general knowledge of affairs; and it can not be possible that they should have overlooked these easily discernible points. But the fact that they did apparently

*The *Hizakurige* is a humorous novel by Juppensha Itkyu. Its dramatized form is known as *Tokai-do Hizakurige*.

overlook them shows that it was because they could not help it.

All our authors have had, whether in the compilation of histories or biographies or in the production of fiction, as their all-pervading criterion the principles of loyalty, filial piety, fidelity and justice, and the purpose of their works was, by making the readers either enthusiastic or indignant, to bring out the consciousness of loyalty, filial piety, fidelity and justice. Even the authors of our best dramatic compositions were ever mindful of this purpose, and considered the encouragement of goodness and dissuasion from evil the chief objects of the drama. The public also regarded the theatre as a place where the lower class of people learned the principles of loyalty, filial piety, fidelity and justice. Similarly, the fact that the *Shogunate* did not prohibit theatres for over two hundred years was because it recognized them as being of much benefit indirectly, for the moral instruction of the people.

It is the special characteristic of our people to be pleased to look at exhibitions of the beauty of loyalty, filial piety, fidelity, and justice; and it is not at all unusual to find them greatly excited over these principles. When, therefore, our historians and biographers produce their works in Chinese fashion, they pretend to follow the method that Confucius adopted in his celebrated "Spring and Autumn", which method they understood to be that of approval or disapproval by pronouncing their judg-

ment for good or evil immediately with their pens. Although there were men of culture both in China and Japan who disputed the legitimacy of this method for fear that, for the sake of praise or condemnation, fiction would naturally be made to take the place of fact in their works, yet their opinions did not meet with popular favor and were not heeded. The one word of praise or censure ever recurring in the "Spring and Autumn" is esteemed a great unchangeable law and has thus been regarded in historical and biographical works. Consequently Yoritomo, who succeeded in pacifying the country in the last years of the *Ōcho* period, was nevertheless a scoundrel because he deprived the Emperor of his real authority and created the *Shogunate*. Hōjō Yoshitoki and his son Yasutoki dethroned three Emperors in the period of Shōkyū, and therefore their political merits need not be noted: they were great villains, worthy of severe pen-and-ink punishment. Nitta Yoshisada was loyal to the "Southern Court", and therefore a very good man, and his faults should not be mentioned. Ashikaga Takauji on the other hand, upheld the Emperor of the "Northern Court" in opposition to the "Southern Court" and was, therefore, a vile conspirator, worthy of pen-and-ink punishment down to the thirteenth generation. Because of Kusunoki's loyalty to the Court at Yoshino, all his descendants should be respected as being very good men, and should be rewarded with literary approval. It was thus that men's merits or

faults in respect of loyalty, filial piety, fidelity and justice were taken into account and balanced. If any one was found to have seven in his merit account and three in his demerit account, he was pronounced a good man; and it was considered the duty of the historian or biographer to dwell only on his good deeds, overlooking his faults. Similarly if one was found with three in his merit account and seven in his demerit account, he was conceded a wicked man; and his evil deeds alone were to be inevitably noted down, while his good deeds should be buried with his bones, however meritorious they might have been. As, on the one hand, comparatively good men in real life are idealized as personifications of loyalty, filial piety, fidelity, and justice, so, on the other, do we find exaggerations of treachery on the part of traitorous vassals, ungrateful sons, unfaithful wives and hard-hearted men. This is true in our histories and biographies. How much more are we to expect this in our dramatic compositions, which have for their chief purpose an appeal to the emotions!

For in dramatic performances to hold the attention of the beholders with any degree of success the realities of life must necessarily be idealized and exaggerated, not only in general plots but also in particular words and actions. In histories and biographies, without this necessity, we are presented with embodiments of good and evil. Much more exaggerated and idealized are the embodiments

presented upon the stage, which had for its patrons men without education and culture; and these embodiments are ideal characters, both good and evil. For this reason the loyal vassal, the dutiful son, the true-hearted knight, and the faithful woman depicted, are mere conceptions of dramatists and not living vassals, sons, knights, and women; that is to say they are not beings of flesh and blood, but embodiments of the principles of loyalty, filial piety, fidelity and uprightness. If they were real men, however strong the claim of their principles might be, it would sometimes be insufferable for men of flesh and blood to respond to their claims which may be at variance, as they often are with healthy human nature and human sentiment. But as they are ideal men there is nothing they dare not do for the sake of their abstract principles. Such being the exaggeration of good men upon the stage, evil men are correspondingly treated. They likewise dare perform deeds of any description of wickedness, so that upon the stage are made to appear exaggerations of both good and bad men, with respective goodness and badness unadulterated; and consequently in place of the photographic representation of real life, we are often presented with mere phantoms.

But until about a hundred years ago nothing was heard of the use of blood-like liquids on the stage to represent bloodshed in a realistic way. Red cotton or paper was preferred; and

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such feats as torturing, chastising and the like were merely indicated. Since then, however, composers as well as actors, carried away by desire for the applause of the beholders, have been eager to bring out novel features. They have gone even so far as to use the red liquid called "paste crimson" on the stage to represent the shedding of blood; and such scenes as those of torture and crucifixion are frightfully realistic. If the one stage was applauded because of its physical imitation of torturing to death, the next competed with it by a similar representation of a scene of crucifixion, the victim hanging head-downwards; so that at last, the place for recreation was turned into something not much different from the infernal regions. But as long as *samurai* were permitted to attend dramatic performances, no such cruelties were seen upon the stage. This is clear from the fact that the programmes or outlines of different plays, dating as far back as the period of Genroku (i.e., c. 200 years ago) have no such cruel features. For during the age of feudalism in Japan the spirit of true-heartedness and courage was indeed found in the *samurai*, who was himself the spirit of Japan. While he grew so rich in the spirit of true-heartedness and courage that he was ready with his oath to give up life for a right cause, the spirit of good-will and charity also took deep root in his nature. He looked upon cruelties, even when practised on an enemy, as base cowardice. This chivalrous spirit

naturally had its effect upon the stage. Though the heroes in plays were no more than embodiments of loyalty, filial piety, fidelity and justice, they had in their nature, together with severity and courage, much of warm hearted kindness and charity. But this chivalrous spirit itself declined in the peaceful days that followed, when, moreover, the theatres were prescribed as *dalto-basho*; so that among the theatre-goers there came to be found no trace of *samurai*, and the theatres degenerated into places of amusement for the lower classes. It scarcely need be said that even among dramatists and actors there were but few who were educated and possessed more or less of the knightly spirit. The plays had thus their standard lowered by degrees; and at last meekness came to be mistaken for ^{cowardice} weakness, violence for courage, cruelty for clear-sightedness, and charity for want of character; in short, the plays ran wild beyond the borders of human thought and feeling.

Again, as one of evil consequences of the study of Chinese classics and Confucianism, men came to think that loyalty or faithfulness was the good itself and that in order to bring this good into practice one might even contradict reason and humanity. Consequently if only it were a necessity to supply the wants of one's parents, for example, one might, with moral impunity, commit theft or robbery; or to be loyal to one's suzerain, murder might become obligatory; and no deed could be blamed

that was done for a friend, or a husband, whatever the nature of the deed. And legal punishment that was incurred in consequence came to be looked upon as honorable. This idea was not limited to the *samurai* class but became the common possession of the people,—and this in an extreme form. Its influence was felt upon the stage in the embodiment of loyalty, filial piety, faithfulness and true-heartedness, and went quite beyond healthy human feeling and sympathy. What we may mention as a good example of this fact, is the case of vicarious substitution. A person who like myself was brought up from childhood in the knightly education of feudal times, would not hesitate a moment to sacrifice himself for his sovereign or his father, but I have always maintained that for me to put my wife and children in their place is more than I could bear. If it has ever happened since time immemorial that wife and children have thus been sacrificed to the cause of loyalty, filial piety, fidelity and true-heartedness, I, for one, know no such instance. As the first instance of vicarious substitution we are told that Fujiwara Nakamitsu, under the instruction of his suzerain to punish the latter's child, Bijomaru, with death, killed his own child Kojūmaru in stead. But this account is found only in a romantic *monogatari* and is not recorded in real history. Outside of this fictitious *monogatari* we have no recorded instance of vicarious substitution. Even with the *samurai* vicarious substitution was an event that never took

place. Nevertheless romantic writers, imitating the story of Nakamitsu, composed fictions based on vicarious substitution as the central event of the plot, and applauded it as a most beautiful instance of loyalty, filial piety, faithfulness and justice. When this, which may be, after all, intended to be powerful means of appealing to the feelings and is in itself an impossibility—when this, I say, is made the principal event in dramatic plots, my judgment upon such plays cannot but be unfavorable. When such is the case in the plots, it follows, as a matter of course, that other cruel, inhuman events abound throughout play.

Again I cannot look upon the superabundance of incidents in a favorable light. But it cannot be helped at present, when the theatre-going public desire to have a variety of incidents in every scene and think it uninteresting without them. This is what I have found in my own experience. It must be because the majority of the beholders are not duly cultured and not, therefore, satisfied with seeing one great climax in a plot which runs through three or five acts but expect to find a climax in every act and scene without taking due note of their relative importance in the play. But we think the dramatists themselves are not altogether faultless.

FUKUCHI GEN-ICHIRO.

(To be continued.)

[This contribution of the distinguished author was written specially for THE FAR EAST, in Japanese, in unimitable style; and has been translated into English by Mr. Kozaki Nariaki, A. M. (Harvard).]

IS IT ALLOWABLE TO AUTHORIZE THE USE OF THE SURPLUS BY AN IMPERIAL ORDINANCE?

In October, 1889, the two *Kens** Gifu and Aichi were visited suddenly by both earthquakes and floods. The horrors and distress caused by these disasters would sicken our hearts at the bare recital. Houses were upset, crushed and destroyed. Innumerable men, women and children lost their lives, many being even buried alive and their cries in the extremity of their sufferings were heard everywhere. River banks being destroyed the water ran everywhere with fury. Even the rail-roads were broken and thus all the means of communication were taken away. The two *Kens* were placed in such a position as to justify almost any means of rescue from conditions so distressing. Then, the Government of Japan, with Count Matsukata as its Prime Minister, adopted a very strange but convenient financial policy. At that time Japan had a fairly large sum of money as surplus caused by a reduction made by the Diet in the budget of the previous year. The Government appropriated in aid of the two *Kens* about a million of the surplus by an Imperial Ordinance and laid the Ordinance before the Diet, opened forty

days after, for its approbation. Unfortunately the Diet was dissolved before it could indicate its opinion. Thus the bill was submitted to the next Diet opened in the next year, according to the sixty-fourth article of the Constitution of the Empire of Japan. Before we proceed to criticize the opinions held by the Government and the anti-Cabinet party respectively, we will quote two articles from our Constitution and one from the Law of Finance which are the standpoints of the men of both sides. And this will make it easy for foreign readers to understand the case.

“Article 64. The expenditure and revenue of the State require the consent of the Imperial Diet by means of an annual Budget. Any and all expenditures exceeding the appropriations set forth in the titles and paragraphs of the Budget or that are not provided for in the Budget, shall subsequently require the approbation of the Imperial Diet.”

“Art. 69. In order to supply deficiencies in the Budget, which are unavoidable, and to meet requirements unprovided for in the same, a Reserve Fund shall be included in the Budget.”

* A *Ken* is the highest division of the territory of Japan.

These are from the Constitution and the next from the Law of Finance.

"Art. 7.....The reserves to be provided in the Budget shall be divided into the two following classes :—First Reserve and Second Reserve. The First Reserve shall be used to supply deficiencies in the Budget which are an unavoidable. The Second Reserve shall be used to meet necessary expenses unprovided for in the same."

The bill was placed in the hands of a Committee. On June 5th, 1890, Mr. Suzuki, the chairman of the Committee, the oldest gentleman in the House of Commons, (having reached the age of three score and eleven years,) stood up and made his report. The recommendation of the Committee was that a negative answer be given to the request of the Government. His reasoning was as follows :—"It is the recommendation of the Committee, not to approve the Ordinance on the ground of the second part of Art. 64 of our Constitution. That is to say, the second paragraph of Art. 64, reads as follows :—'Any and all expenditures exceeding the appropriations set forth in the titles and paragraphs of the Budget or that are not provided for in the same shall subsequently require the approbation of the Diet' and Art. 69 of the same reads :—'In order to supply deficiencies which are unavoidable in the Budget and to meet requirements unprovided for in the Budget, a Reserve Fund shall be included in the Budget.' And the Reserve Fund is divided by the 7th article of the Law

of Finance ; 1st. to meet unavoidable deficiencies in the Budget, and 2nd. to meet those expenditures unprovided for in the same....these quotations embody a single principle. The Committee understands the second part of Art. 64 as a statement respecting the appropriation of the Reserve Fund for which Art. 69 provides. Thus we are of the opinion that the second part of Art. 64 of the Constitution allows the use of the stated Reserve Fund only. We ought to be careful about the finances of the State. This is the gravest duty of us, who are elected as the members of the House of Commons. If we give our approbation to such an unconstitutional bill now, after this, at any time, we must give our approbation to similar bills. This would cause the greatest disorder to our finances."...Then Count Matsukata made a speech with the intent of overthrowing the contention of the Committee and upholding the validity of the Ordinance. He said, "Gentlemen, having heard the report made by the Chairman of the Committee, it becomes necessary to declare the principle maintained by the Government. It is the ordinary rule that the expenditure of the State must receive the consent of the Diet by means of the Budget. But sometimes it may occur that expenditures in excess of the Budget or which are not appropriated in the Budget become necessary. This is extraordinary, but necessary and unavoidable. In such cases, the Constitution of our Empire is so generous as not to condemn but simply to impose the re-

striction of requiring the subsequent approbation of the Diet. There is no express limitation as to the appropriation. . . . Such is our comprehension of the Constitution of our Empire, and we believe that it is the duty of the Diet to approbate the method we adopted. But you may take any explanation as you like. We have the right and liberty to give our explanation to the articles of the Constitution. Therefore we can not change our determination on account of your opinion and recommendation. We shall take any means to defend and maintain our opinion." Then followed speeches positive and negative alternately for long hours and at last the Ordinance received the approbation of the House by a vote of 146 out of 283 members present on the day.

Into the Diet which was opened the next year a bill of the same character was submitted by the Cabinet. At that time both the members of Diet and the Ministers of State were the same as the year before. But the result was the opposite of that of the year before. The House of Commons rejected the request of the Government by an absolute majority.

A bill of the same character was submitted to the Diet at its sixth session, in 1893, and was stoutly opposed by the Liberal Party and they proposed a resolution "To use the surplus is unconstitutional. Therefore the members of Cabinet are ought to retire. . . ." This Diet was also dissolved. Thus the problem remains undetermined.

We regret that the House of Commons has made different decisions at different sessions. We are of the same opinion as the House of 1891. Now we must call the attention of our readers once more to the quotations we have made. The articles of the Constitution go hand in hand with equal authority, and there is no article which can override the others. According to Count Matsukata's explanation of Art. 64 of our Constitution, Art. 69 of the same would become merely a supplemental or explanatory paragraph. But such is a great error, as every student of the science of law must know. Such a case as we have stated admits of no delay. Help to persons so distressed must be given promptly. On that point we sympathize with the purpose of the Government and we do not oppose the appropriation of the surplus for such a purpose. But in a constitutional state everything must be done in accordance with legal form. An accurate distinction between facts and legal forms is required. Therefore, if the Government wants to appropriate the surplus, it must be done by an act of the Diet. Only the State itself has the right to use the money under its control. The will of State about money can only be seen in the concord of the Government and the Diet. The Government of Japan is not the State itself, it is only one of the organs of the State. Thus we may give the conclusion that it is unconstitutional to appropriate the surplus for any purpose by means of an Imperial Ordinance,

and necessarily it must be appropriated in accordance with an agreement between the Government and the Diet.

The north-eastern parts of the Empire were visited by the destructive tidal wave a few months ago. It becomes necessary to appropriate at least a million of money to help those unfortunate people. Now the Reserve Fund of the State being so scanty, the Government is obliged either to appropriate the surplus as Count Matsukata did, or convoke a special session of the Diet. And it seems that the Cabinet is inclined to

use the surplus for this purpose. But now Count Itagaki who was the Leader of the Liberals who opposed stoutly Count Matsukata's policy, risking even the dissolution of Diet, is in the position of Minister of State for Home Affairs. Therefore it will be shameful and suicidal for the Liberals to give up what they proposed a few years ago and adopt an unconstitutional method.

KASAHARA YŌJIRO.

[Mr. Kasahara Yōjiro is a graduate of the Technical School of Waseda. He has been carefully investigating public law since his graduation.]

THE IMPORTANCE OF A BROADER CULTURE FOR WOMEN.

The great German philosopher, Kant, told the world long ago that education is the development of the whole human being, body, mind, and soul. However far our practice may fall below our ideals, most modern theories of education take this for granted as a fundamental truth. The old idea that education should consist merely in cramming the brain with as much knowledge from books as possible, has been relegated to antiquity. The difficulties and differences of opinion come in putting into practical operation general truths of which we are all convinced.

A nation which counts among its most distinguished and forceful sovereigns at least one woman,—a nation in whose

literature the names of women, more than one or two, have occupied leading places for many years,—a nation which has long counted the influence of the mother as most potent in forming the character of her sons,—does not need to be convinced that women should be educated, developed, and fitted for their work in life.

But what method should be employed to accomplish this result? Let us take it for granted that the main work of woman is to be in the future, as it has been in the past, that of wives and mothers. How shall they be best educated for that work, which all concede to be not only important but difficult? If we wish to train a first class physician

or lawyer, how do we proceed? Do we begin the technical training with the little child, ignoring all branches of knowledge which do not bear directly on the profession for which he is destined? Nay,—do we not rather seek by years of symmetrical development, physical, mental, and moral, to lay the substantial foundation of a general education, upon which may be built the superstructure of technical knowledge and skill necessary to make him successful in his profession?

In studying physiology, psychology, and ethics, we find certain fundamental characteristics belonging to all human beings. There are differences of race, of sex, of family, and of the individual, but the points of likeness are vastly more numerous and important than the differences. Every system of education is based on this well known principle of unity.

Though much progress has been made of late in the education of women, there seems still to be danger in some places of emphasizing too strongly the specific differences between men and women, and of minimizing the undoubted likenesses. In this country girls and boys are educated together in the elementary schools. Even in the higher grades there is an increasing number of girls, but all school education beyond these is commonly considered to be a waste of time which should be spent in direct study of the technicalities of house-keeping.

There is growing, however, in the

minds of intelligent people a larger conception of the duties of the wife and mother in Japan of today,—a conception which demands of the woman who is to share with her husband the duties and responsibilities of home-making, and of training the children left during their earliest and most impressible years almost entirely under her influence, a discipline of mind and character which shall lift her above the drudgery of details, and make her mistress, rather than slave, of the necessary cares of daily life.

In a land where such advance has been made as in Japan during the last thirty years, a land where young men aim to stand in the very forefront of progress in all things, it would be not only selfish but short-sighted to meet the restless longings of her young women for something better than they have known with an inexorable denial on the ground of Japanese custom. This same Japanese custom proves by no means an impassable barrier to the young men whose ambition would gain for their beloved country the best from the customs of all lands. Let it not consign the young women to the narrow life of thirty years ago. Let not the new civilization of Japan become dwarfed and unsymmetrical because her young women are not allowed to grow toward the ideal womanhood.

The very objections to education for women which have been advanced and refuted so many times as to have become commonplace, seem to be but arguments

for that education. Let us glance at some of them.

(1). Girls have not the physical strength to study.—So much the more need then to develop and train their bodies by wise teaching and practice in regard to sleep, food, and exercise, which are a part of every complete system of education for boys and girls alike. So much the more need that they should have opportunity, on returning to their homes, to continue the good habits learned at school. But any careful observer can recall instances far too numerous to be considered exceptional, of physical and nervous endurance on the part of women, greater than that required for carrying out the most exacting course of study.

(2). Girls have not the mental capacity to study.—So much the more need then that their capacity should be increased by such wisely chosen courses of study as have proved efficient in the case of their brothers. But is this charge of incapacity true? It is being proved false day by day in other lands. Have the women of Japan been less fairly endowed by the Creator in proportion to their brothers than the women of other lands? Is not the difficulty largely in the very lack of opportunity for the development of mental ability? Even now, in the primary schools we find no especial difference in capacity between boys and girls. The difference first appears when the girls are expected, in addition to their regular studies, to begin their technical training in sewing.

(3). Girls have not the stability of character to meet the new conditions with which an education brings them in contact.—If this be true, does it not prove the urgent necessity of such thorough training as shall fit them to meet these new conditions? But is this more true of girls than of boys? How many young men do we find completely unsettled in character by the new and varied experiences of life in these closing years of the nineteenth century? Is not one great need in our system of education such a grounding in great foundation principles of character as shall prepare boys and girls alike for all emergencies?

The man or woman whose training has been confined to specific rules is completely at a loss when called upon to meet unaccustomed circumstances. He who has studied the great principles and truths which underlie all knowledge, whose well disciplined mind can generalize and classify, is ready to adapt himself to new experiences without fear of serious mistake.

The wife who is to sympathise with her husband and to inspire him to noble deeds, must know something of the life which he lives and the thoughts which he thinks. The true mother must be able, not only to supply the physical wants of her children, but to give them intelligent sympathy in all the experiences of their young lives. Does she not need something more than a primary school education to enable her to do all this?

But further,—the homes of Japan can

no longer be isolated. The old exclusiveness is gone. No longer is each woman's life bounded by the four walls of her own home. The Red Cross and other women's societies have come to stay. Women are beginning to compare notes about the subjects in which they are interested and the work they are doing. The life of every home touches some other home. Here as well as in other departments of life, progress is in the air. Is it not important that this inevitable movement, in order to be really beneficial, should be led by women of broad culture and well disciplined minds?

We have taken for granted that the ideal womanhood means unselfish service. We must not forget that this represents the highest type of manhood as well. But for neither should it mean the sinking of one's own individuality in that of another.

"That creature best has ministered
Which is what it was meant to be."

The ideal education for women as for men should be such a development of body, mind, and soul as shall fit them so to live their individual lives as to bless the world. Living counts more than doing. Wifehood and motherhood, though so much more comprehensive than we are wont to think, do not include all of womanhood. Women have rights and duties as human beings. Until every child possesses an ideal mother there will be work for many a woman in the kindergarten and the

schoolroom. Even now we see here and there a woman who elects to live her life and to do her work for the world independently. Whether we accept the inevitable with regret, or rejoice in it as a sign of true progress, the day is not far distant when many women will feel themselves called to serve their generation outside of the home. If these women are to be saved from fatal mistakes they must have the thoroughly trained and disciplined minds, the power to use their abilities to the best advantage, and the understanding of the needs of others and sympathy with them, which come through a broad and thorough education.

It is probable that wifehood and motherhood will always be the lot of the vast majority of women,—as we believe God intended. For them as well as for those women who serve the world in other ways our argument is, not that their education should be exactly like that of men, but that the duties and responsibilities of woman in the life of today require, before and with the technical training for her special work, a broad and deep foundation of general culture, as certainly as the success of her brother in his chosen profession demands a similar foundation.

SUSAN A. SEARLE.

[Miss Searle after graduating from Wellesley College, Massachusetts, U. S., in 1881 became an instructor in Carlton College, Minnesota where she remained until her appointment in 1883 to the Kobe Eiwa Jogakko, now the Kobe Jo Gakuin, of which she holds the position of Acting Principal.]

MISCELLANEOUS.

ASAGAO'S ADVENTURES.

Translated by MIWA REITARÔ.

(Continued.)

SCENE II.

(The scene represents night at the Ōi River. Storm, thunder, and lightning.)

(Asagao comes in, soaked with rain and covered with mud.)

Asa. Good ferrymen! Tell me! When did the gentleman by name Komazawa Jiroza-emon cross the river?

Men. He crossed not very long ago But on account of this storm, the ferry has been stopped.

Asa. What? I am lost!

(Falls down overwhelmed with emotion. Rises again after a while.)

Oh! Heaven! I call upon you, ye gods! What does all this mean? Have I not prayed to you these many years, to let me see my husband again? Oh! Cruel fates! Merciless heaven! What is this storm for, on this particular night? What sin have I committed that I am forbidden to meet my husband?

Chorus :—Poor Asagao! Thou most

miserable woman! Thou wast once a noble lady, daughter of Sir Akizuki Yumi-nosuke. Thou wast brought up amidst culture and luxury. Thou preferredst true love to mountains of gold and jewels. A gilded palace with silken cushions and dazzling utensils awaits thee at home. But thou hast forsaken all these things simply to see thy lover. I pity thee; I compassionate thy misfortune.

Asa. Ah! I see now! These roaring waves of the swift current were intended for my death. My only hope is to see him in the next world.

(She gathers stones and puts them into her pockets.)*

I depart now. Let me go!

(Enter Sekisuke and Toku-emon running.)

Seki. My mistress, a moment!

(Grasps Asagao.)

Asa. Whoever you are, loosen your grasp. I can not live a moment longer. Let me die, I beseech you.

Seki. No, no, no! It is your own

* In Japan, when a woman wishes to commit suicide by drowning, she puts heavy stones into her sleeves so as to prevent herself from floating.

servant Sekisuke! Lady Miyuki.
Your most humble menial!

Toku. Asagao, do not be reckless.
He is your friend.

Asa. I recognize your voice, Sekisuke. I was too late, too late! I thought his voice had something more in it than a mere resemblance. I could not hesitate. I went back again, and found that it was he. I rushed out to overtake him. But when I reached here, the storm had stopped the passage of the river. Oh! Sekisuke, what shall I do?

Seki. I see, my mistress, I see! I, your humble servant, while wandering in various places to find you, dreamed a strange dream the night before last. I saw Asaka, your faithful nurse. She told me that you were staying at Toku-emon's hotel at the village of Shimada. The dream was so vivid that I could not but visit Shimada. Be it chance or what it may, I have come just in time to save you. Ah! Now my dear mistress, do not despair. While my breath continues you shall not suffer. Be assured that you shall marry Sir Komazawa. I know that Asaka left our home as a pilgrim to the East to search for you. Have you not met her yet?

Asa. Why! Yes! Poor woman! She met me at the city of Hamamatsu last month. On the same night she was attacked by a band of ruffians, and although she escaped them, she received a fatal wound. Knowing herself that she could not live, she

gave me this dagger, and told me to find a man by name Furube Saburobei, her own father, living somewhere about Nakayama, who would take good care of me if he knew that I was Akidzuki's daughter. She told me moreover that this dagger would be the best evidence that I came from her. And then she died.

Seki. What! she died?

Toku. I am astonished to hear this.

You are then Sir Yumi-nosuke's daughter, Lady Miyuki. I am that very man whom you are searching, for I am Furube Saburobei. That dagger I recognize plainly. While I was yet young, I was your grandfather, Sir Hyōbu's valet. Through an error of youth, I committed a crime for which I was to be beheaded. But your father, Sir Yumi-nosuke, was so kind as to save me, and I left your house with my wife. Not long afterwards, my wife giving birth to a daughter died, and I, being a man and unable to bring up my daughter, sent her, together with this dagger, to my aunt. She grew up, and, strange to say, became a servant to your mother. She knew that my life was saved by your father, so she has now saved your life by appearing in this gentleman's dream. Now, the only gift that I can offer you is this.

(He draws the dagger and stabs himself.)

Seki. What does this mean?

Toku. Sir Komazawa told me that if that medicine from China was drunk

with the blood of one who was born in a "kinoe ne" year, any trouble of the eye could be cured! I was born in that year. Prepare that medicine and offer it to our mistress.

(Sekisuke takes out a cup and mixing the medicine with the blood, gives it to Asagao, who drinks it, still weeping. Her eye-sight is instantly restored.)

Asa. Thanks to you all!

(The Curtain falls.)

ICHIKAWA DANJURŌ.

Three great waves of foreign civilization have already swept over our country. The first was from China, through Korea, in the sixth century; the second from Western Europe, in the fifteenth century; the third from Europe and America in the decade following the advent of Commodore Perry. Since the Chino-Japan war, a fourth wave is setting in, and now our country is making rapid progress in all matters of social reforms. Changes are being made in all the departments of our social life. In language, religion, letters, education, laws, politics, science and art, new ideas are constantly being introduced. The highest as well as the lowest; philosophers as well as the illiterate are all crying for reform. The passion for reform is rising like a mighty tidal wave sweeping every thing before it. Social, religious, and political reforms are slowly but steadily being enacted. Among the stout wrestlers, verbose storytellers, dazzling jugglers and pretty dancing girls, the cry for reform and improvement has been equally loud. Since the war various commercial establishments and factories have been founded. Old and Tempo-era-fashioned shopkeepers are giving place to young men just fresh from school.

Indeed this may be styled the second restoration of our Empire. The same cry is heard

from our brethren on the stage. Some tens of years ago when the Shintomi-theatre was first opened, the people were almost dazzled by the splendor of the building and were astonished at the novel ideas and suggestions which were then made by friends of the reforming party. Almost up to that time, theatre-going had been an enjoyment confined to the middle and lower classes, but meantime the barrier has been broken down and some of our readers may still remember how the first opening of the Shintomi-theatre was honored with the presence of persons of high rank. Shortly after the Kabuki and the Meiji and several other theatres were successively built with improved stages; and lights, and well ventilated auditoria. And now the Shintomi-theatre has almost run its course. It is becoming obsolete. The people are beginning to forget its existence. So rapid has been the tide of the reforming spirit among this once degraded and despised class! We are not in a position to make a choice between the radical and conservative parties as regards theatres. To us the arguments of both parties on this subject of theatrical reforms are equally good. One would criticize our theatres as being immoral, false, nonsensical, and tedious. These criticisms are not altogether unjust. There are some elements of truth in them. Even men of conservative tendencies would not hesitate to acknowledge these defects, but they do not see any reason why our theatres, like many other things, can not be improved and be made as in European countries, not only a means of recreation, but also of intellectual benefit. The best historical plays enlighten the minds of the rising generation concerning the manners and customs of the old régime. While wrestling is essentially the remains of the old, barbarous customs and naked wrestlers are something ugly to behold and disagreeable to persons of refined tastes, theatrical performances are not only not barbarous in their origin, but they are essentially religious, their chief object being to propitiate the Gods. It may be a mistaken idea, nevertheless it is religious.

the reform parties are before the theatre

criticism

truth

original blue theatre

Moreover, theatres are the mirror of society. The stage is a platform whereon social virtues as well as vices are represented. A stage is a microcosm. Therefore if it is rightly reformed and approached, there is nothing immoral in the performance itself. As I have said above, the arguments of neither party concern us very much. It is enough for our present purpose to attempt to show how even the actors themselves whose social disabilities were once as great as those of the *ita* class have not been exempt from these social movements which have just been referred to. Now let us turn for a moment to the heading of this article—Ichikawa Danjurō or sometimes wrongly pronounced by our foreign friends as Ichikawa Dān'jūrō. Few of the books written about our country in referring to the theatre fail to mention this name. Some style him the "king of actors." Others call him a man of versatile ability. We do not hesitate to call him a genius in his profession. He is the offspring of the reforming influence. His name is uttered by lisping children of country parents upon whom the rays of civilization have not yet fallen. Danjurō and the Japanese theatre may be taken as almost synonymous. You can hardly recall the name of this person without associating with it our great feature of Japanese society, the theatre. The name of Shakespeare with his renowned plays is immortalized in the minds of mankind. The name Danjurō without any significant and noticeable literary productions will live always in our minds and hearts. He is a good writer of the cursive style of Chinese writing, an excellent artist of the seven-stroke sketches, and well versed in the arts of dancing. At one moment he appears on the stage as a gay, beautiful young lass; at another he will be seen as a hoary, old creature with wrinkles and a voice very much like the sounding of a tin pan. Some of you may say, "Pooh! I can do better than that by powdering my face; it is not a difficult feat to perform."

Ah! If you are a beardless young man with a face very much like that of the other sex,

perhaps it might be an easy thing, but when one's age is already on the other side of fifty, it is, by no means, easy to turn oneself into a young and bright girl of eighteen. As to the powerful influence which he sheds upon all classes of men, we have already touched upon it, but there is one thing which must not be forgotten and which may in some measure contribute to the real appreciation of his influence. We mean his articulation, which is very strange indeed. He speaks through his nose some what like our Yankee brothers, and in reciting his piece his voice becomes distinctly nasal and gradually dies away growing indistinct and inaudible. "Danjurō speaks through his head," is one of remarks made by our theatre-goers; and this peculiarity of his articulation is imitated by the populace with dying eagerness.

A globe-trotter may have often noticed this fact; if not, it will be well for him to prick up his ears and catch the peculiarity of this actor, before he pretends that he knows every thing about Japan and things Japanese. Children on the streets; paupers in huts; lords in castles; politicians in their clubs; ministers in the Cabinet; preachers in the church; professors with pale faces and sunken eyes; students with books under their arms; shopkeepers and bankers; chalatans and mountebanks; country farmers with sun-burnt hands and faces; fiction-writers and dramatists; not to mention girls in tea-houses, are all aware of this peculiarity of his utterance and endeavour to imitate him. In fact, some make it their profession. In short no actor has been so popular as he. His moral purity is proverbial among the actors. This is the main cause of his popularity. His personal features tend to confirm our statements concerning his moral character. Actors are, in general men of low birth and blood and although some of them are good-looking, yet most of their faces betray their low extraction. The question as to what features are best fitted to make good actors must be left unanswered at present; for it does not come within the scope of this article. Fit up Danjurō as Tokugawa Ieyasu,

you will feel as if you were face to face with this mighty deified personage, whose fame lasts *ad infinitum* with the glory of the temples in Nikko. His oblique eyes, high eyebrows, rounded nose, square face and smooth skin are the materials which when combined will present a *tableau vivant* of Ieyasu himself. If there is any truth in the science of physiognomy we can safely arrive at the conclusion that the features of a man like Danjurō conceal a spirit worthy of a moral teacher.

Readers of our history are already acquainted with some of the gallant and noble heroes who made their appearance during the period of feudalism, and were known as the *otokodate*. These were friends of the oppressed and wronged; their defenders against the haughty *samurai* class, men who did not grudge their lives to save the common people from the hands of tyranny. They used to be the flower of our country. Now it is said that Danjurō is almost unrivalled in acting the part of these noble characters. In representing a character such as Banzui-in-Chōbei or Sukeroku he has no equal among the living actors. Another indication of his moral quality! It is a great misfortune that his life was destined for the stage, because the present condition of actors, though far better than it used to be, is still not worthy of the society of such a man as Danjurō; yet it is a great blessing for them that they have a man of whom they can boast with justice. In and through him we must seek for the reform and improvement of the stage and the general morality of actors. So far I have treated theatrical performances as belonging to the composite elements of human society.

Let us turn to the religious side of the question. Our Christian men would shrink from the idea of theatre-going. To some it may appear as an unpardonable sin. The writer of this article is not at all in sympathy with those whose attention is always directed towards earthly and worldly things, but he is altogether opposed to those who think there is no divine light being shed upon a class of people whose

occupation is to amuse and instruct. The more I study a man such as Danjurō, the more I am struck with the fact that a man without any knowledge of divine things standing right in the centre of worldly things can withstand the power of tempters and display a moral influence which is but a little short of Christian standards. Some of our readers may think that this is too high a commendation to pay to an actor; but the fact remains the same whether he is an actor or a sage. Speak out the truth! The above sketch is but a feeble attempt to portray the character of Danjurō from a few glimpses that we have had of him. We hope we have done justice to his character. In this reforming period a life such as his is very precious indeed, "Cherry blossoms in a valley come and go, open and wither being unknown to any body, yet they are doing their duty." The soul of such a man as this is carrying on its mission unperceived by the general public though recognized by Him whose eyes are open to all things at all times and who is no despiser of men, however humble and mean they may be. If this short article of ours rouse any interest on the part of our clerical brethren and induce them to open a religious work among this class of people, our labor will be amply repaid.

T. Y. NIGI-HI.

THE THREE CELEBRATED SCENCES OF JAPAN.

Holding the brush of infinite genius, the Creator began to work upon His canvas,—the universe. A touch of His finger produced land and sea, beautiful and sublime. When His Hand moved on, there, in the farthest east of the world, a land was raised out of water. "Japan" they call it, surnamed, "the Land of the Sunrise." I know not why, but the Painter favoured this land with a special color. The figures and shades are so excellently done that the world calls it a "beautiful land". Among

its numerous lovely places, there are three specially noted as "the Three Celebrated Scenes of Japan", namely Matsushima, Amano-Hashidate, and Itsukushima which are shown in the frontispiece.

By whom and when these places were fixed upon is not known. Poems and sonnets are dedicated to these scenes by admirers of all succeeding centuries. Let me give a brief description of them.

MATSUSHIMA.

On the north-eastern coast of Japan, near the city of Sendai where the waters flow into the Pacific, there is a bay called Matsushima. Countless rocks of all sizes and forms are scattered in the bay. Eight hundred and eight they are said to number, and save the one which is called "Hadakajima", or naked island, each rock is crowned with pine trees. These trees were not planted by man but the Hand of Nature brought them thither. They decay, but they thrive again.

On the northern shore, there is a little village inhabited by an honest, simple folk. The temple Zuiganji is located under a hill a few *chō* from the beach. The temple formerly belonged to the Marquis Date, the feudal lord of Sendai. A wooden image of Daté Masamune, that mighty mind which sent an envoy to Rome early in the seventeenth century, is preserved in the temple. A tourist may well visit the cemetery of his household. The sepulchres are mostly in the hollowed caves of the range of rocky hills behind the temple. Nameless flowers bloom around them in due season as if in sympathy with the proud lords who slumber near. There is one huge rock where the Daté lords in the feudal days used to come once a year attended by musicians and find recreation displayed in gay amusements.

The best view of the bay is that from Mt. Tomi, seven miles from the village. Being cool and refreshing, Matsushima is a favorite

place for summer resorts. But Oh! the scenes in winter! When the matin king with his crimson lips kisses fondly the brow of the eastern hills, the snowflakes that wrap the branches of pine look amazed and dazzled and often drop upon the rocks, there to freeze or to melt away into the bay. Autumnal nights are still more beautiful. They are beyond description.

AMANO-HASHIDATE.

Amano-Hashidate is in the province of Tango. It lies directly west of Miyazu a good sea-port, thirty five *ri* (about eighty five miles.) from Kyoto. At the distance of six *ri* from Miyazu is situated Maizuru where the Fourth Naval Station is to be established.

A narrow strip of land about a *ri* in length, which divides the waters of the bay from a large lagoon lying to the west, is the famous Amano-Hashidate. Upon it are planted rows of pine trees gracefully grown, to which the beauty of the place is chiefly due.

Formerly it furnished an unbroken passage from shore to shore, but once, many decades ago, the waves broke through near the Miyazu end, and now ferry boats ply back and forth over the open space. A short distance away is situated a temple, Chionji. The principal building erected about a thousand years ago has an image of Monju Bosatsu, a goddess of wisdom.

There is a beach at the east of Miyazu about forty one miles long and three hundred and fifty feet wide all covered with pure white sand, beautiful shells being frequently found in it. A perfect view of the place can be had by climbing up Mt. Nariai or Ōchitogē. Reclining against an old tree half way up Mt. Nariai, you can look down upon the natural picture so serene and so beautiful.

Calmly ripple the seas of Yosha and of Aso reflecting the green shades of the surrounding-mountains. Hashidate lies gently like a heavenly bridge let down upon the sea for mortals to admire. Contrasted to the mountains and

waters green and blue, the pebbles on the shore become whiter and the whiteness of the sands deepens the refreshing colours of the pines.

When the curfew knell of the Temple Chion slowly tolls "the requiem of the dying day," all nature seems to bow in reverence to the setting sun, and the very air becomes celestial. The fishing boats with their white sails float here and there like swans gently swimming. 'Tis beautiful—beautiful like the face of a fair maiden.

But the scenery differs on the northern side. Here the gigantic rocks and capes stupendously projecting, facing the foaming Japan Sea; and the dark blue of the fathomless depth extending to the azure sky, give one an ineffable impression of sublimity.

Come, ye brethren sad, come and descend unto the shore of the Hashidate. Step upon the sands that look like the crystals of dewdrops fallen from the everlasting trees; wash your feet with the waves pure and soft; and you will find a balm there.

ITSUKUSHIMA.

The beautiful Inland Sea of Seto between the provinces of Sanyō and Shikoku is adorned with countless islands fairly distributed.

Itsukushima, also called Miyajima, is the princess of these beautiful islands. It lies off the coast of Aki province on the north western shore of the sea. It is about twelve and a half miles distant from the city of Hiroshima where the Fifth Division of our Imperial Standing Army is stationed. Itsukushima is an island of about fifteen nautical miles in circumference.

Thick forests of pine and cedar cover the hills upon the island. Itsukushima Jinsha, a Shintō shrine, in the north-eastern part of the island was built in 593. Six centuries later it was enlarged and thoroughly repaired by Taira-no-Kiyomori, then the Premier of the country.

The strange air of antiquity around the building harmonizes well with the charming nature of the place. The wonder of the building is the large *torii* which stands in the sea, and the main

buildings which are so constructed on piles as to enable one to see the waters come up beneath the floors at high tide.

Attached to the main building there is the Hyakuhachi Kwairō (one hundred eight corridors) which extends along each side of the temple.

Senjojiki (the thousand matted room) was built by the order of Toyotomi Hideyoshi. It is said that a single camphor tree furnished the wood used in its construction. The five storied tower was built in the first part of the fifteenth century.

A most enchanting sight is produced at night when the numerous candles lighted in the temples cast their glimmer upon the water bewildering the beholders as if the stars had changed their places.

East and west of the temples is a town of about seven hundred houses. The climate is mild in winter, and cool in summer.

Oyama, a mile from the town is the highest peak in the island, and commands the most beautiful view of the regions far and near.

On the hill are many shrines in one of which is a sacred fire that has not been permitted to go out since it was first lighted, more than a thousand years ago, by Kōbō Taishi, a most saintly priest.

The mossy rocks behind the shrines and the pine trees interspersed with maples serve the tourist as gay seat and canopy.

The three scenes I have described above have each a great deal to do with the waters, but the surges are not heard in these seas. Neptune seems to forget his anger in the society of belles of Nature; methinks he woos them.

Thank God for these beauties—yea, these beauties of nature!

By their voiceless speech, many a mute Milton has been inspired and instructed; many a rascal has been turned once more unto the right way; many a heart has been comforted and ennobled. Blessed be the Creator!

T. K.

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO AUGUST 11TH.)

MARQUIS YAMAGATA.

Marshal Marquis Yamagata, Representative of the Imperial Government at the



Coronation of Czar, returned with his staff on the 28th of July last. He was heartily welcomed in every country through which he traveled. He, with his staff, left here in the middle of March last. After crossing the Pacific Ocean, he traveled through the continent of North America where he received every

attention from statesmen, soldiers, merchants and editors. Sailing from New York, he landed in France and spent some days in Paris, where he was most cordially received by both government and people. On the morning of May 16th he arrived at the Russian frontier, whence he was conveyed to Moscow by a special train. In Moscow he accomplished his mission with much success and was the recipient of many honors at the hands of the officials of the Czar and the representatives of the other states. After leaving Russia he visited Germany and remained a week in Berlin. During the stay there, he had the honor of an audience with William II., from whom he received many courtesies. On his return journey he could not visit England on account of ill health and sailed directly from Marseille for Japan.

The name of Marquis Yamagata will not certainly be overlooked by any one who may, in the future, endeavor to write the history of New Japan. He, like Marquis Ito or Count Inouye, is a retainer of the Choshu clan and distinguished himself at the time of the Restoration. Having played a most important part in

successive wars thereafter, he is known as the reorganizer of the Japanese army and the greatest living soldier of Japan. He is no doubt a military genius, but, at the same time, he has the ability and knowledge of a statesman. At the time he held the office of Minister of State for Home Affairs he went to Germany to investigate the questions of domestic administrations, and organized the present municipal system of Japan. We regret to hear that his health is poor, but trust it may soon be completely restored.

TREATY REVISION.

The negotiation of the Commercial and Navigation Treaty between Japan and China was concluded at Peking on the 21st ult. The text of the treaty, has been transmitted to our Government and will be ratified and promulgated by our Emperor, after having been submitted to the consideration of the Privy Council. Of course, it is impossible for us at present to set forth the terms of the new treaty, for no authentic information is at hand; but a rumor tells us that it contains nothing regarding the establishment of factories in the Chinese ports. Since it is plain enough that we acquired the right to establish factories in the Chinese ports by the Shimonoseki Treaty, it would be strange if similar terms are not contained in the new treaty. We hope that the rumor may prove untrue.

Not long after the above mentioned treaty was concluded, Mr. Sone Ara-

suke, H. J. M's Minister to France, telegraphed us that the new Commercial Treaty with France was signed on the 4th inst. By this we see that almost all the Treaty Powers have recognized our claim to formal equality.

THE CONDITION OF THE POLITICAL PARTIES.

As the result of the combination between the Government and the Liberal Party, a number of Liberals were generally understood to have been promised appointments to various offices. But up to the present time, there have been only two or three who have encountered this good fortune, among whom Count Itagaki is the chief. In the near future it is confidentially stated that two other members will also be appointed to the office of prefectural governor. These gentlemen are said to be Messrs. Sakurai and Ishisaka. Though some have said that, since the close of the Diet, the combination has not been so strong as before, these appointments, if made, would seem to show that it still maintains its strength. The Government's policy apparently, is still to control the majority in the Lower House by combining with the Liberals. The *Kokumin Kyōkai*, or National League, naturally do not like this state of things and is rumored to be about to assume an aggressive attitude toward the Liberals. But whether it will really take decisive measures of this kind is a question. As for the Progressionists, they have just held a general meeting at Akita and are busi-

ly preparing for the coming session of the Diet. As we have stated more than once, neither the Liberals nor the Progressionists can control a majority alone. Either of these parties must secure the aid of the *Kokumin Kyokai* in order to realize its purpose. Thus we see victory on either side depends upon the forty votes, more or less, of the League.

THE FORMOSAN INSURRECTION.

The rebels in Formosa are now apparently quiet, some having fled and some having been subdued. The injury inflicted upon our army is not yet precisely known. But the loss of officers and soldiers reported to date is as follows :—

| | Officers. | Soldiers. |
|---------|-----------|-----------|
| Killed | 6 | 17 |
| Wounded | 13 | 107 |
| Missing | | 2 |

The prevailing feature of the insurrection is the fact that the injuries of our officers were comparatively numerous. This, we are informed, is due to the sharpshooters among the rebels who fired from under cover. The rebels are nothing but armed mobs and have not the military training to enable them to fight face to face with our soldiers. Some of them may be the survivors of the Chinese soldiers, while others are thieves and robbers who have been accustomed to annoy peaceable peasants. So it is a great mistake to consider them honest farmers and merchants, unwilling to be governed by Japanese laws. At any rate, by this insurrection our authorities have gained valuable experience which will throw light

upon the question of distributing the military force constituting the garrison of the Island. Heretofore, a large number of soldiers may have been stationed in comparatively unimportant places, while a small number may have occupied more important stations. These arrangements will be radically changed hereafter. We must not forget to mention the name of Major-General Baron Tatsumi, the Chief of the Military Department in the Formosan Government, who has subdued this insurrection so promptly.

THE RECENT DISASTROUS FLOODS.

Since the seismic wave damaged lives and property in North Japan two months and a half have not yet elapsed and now another calamity has befallen our countrymen. As a result of the recent heavy rainfall, July 20-24, disastrous inundations took place in the Prefectures of Nagano, Gifu, Miyagi, Niigata, Miye, Tochigi and Toyama, while almost all other prefectures suffered more or less severely. A large number of men and women are known to have been drowned, and many others are more or less seriously injured, while still others are missing. Numberless acres of ricefields and other tilled land were damaged; countless houses and other property were seriously injured, if not destroyed; roads, railways, bridges, embankments likewise suffered greatly. In Nagano Prefecture the damage is as follows:

| | |
|------------------------------|---------------|
| Damage. | |
| Casualties, | 109. |
| Houses washed away, | 342. |
| Houses wrecked, | 223. |
| Houses flooded, | 14,788. |
| Land devastated, | 6,862 acres. |
| Land flooded, | 25,597 " |
| Bridges carried away, | 514. |
| Embankments destroyed, | 34,964 yards. |

In the province of Mino, a part of Gifu

Prefecture :

| | |
|------------------------------|----------------|
| Damage. | |
| Casualties, | 109. |
| Sufferers, | 288,398. |
| Land devastated, | 168,088 acres. |
| Embankments destroyed, | 41,640 yards. |

In Miyagi Prefecture :

| | |
|------------------------------|---------------|
| Damage. | |
| Houses washed away, | 342. |
| Houses wrecked, | 223. |
| Houses flooded, | 14,788. |
| Embankments destroyed, | 37,964 yards. |
| Roads destroyed, | 51,220 " |
| Bridges washed away, | 514. |
| Land devastated, | 6,862 acres. |
| Land flooded, | 25,597 " |

Without giving further details, the above mentioned figures will be sufficient to enable our readers to realize the seriousness of the calamity. Temporary relief measures have been taken by the Government and people, but permanent relief must be sought, for inundations always result from the careless and incomplete construction of embankments.

THE CENTRAL INDUSTRIAL BANK.

According to a newspaper report the Hon. Kawashima Jun, M. P., and Mr. Narukawa, now Governor of Miye Prefecture, will receive respectively the appointments of President and Vice-President of the Central Industrial Bank. The establishment of this bank is a new enterprise for our countrymen. The bill providing for its establishment was passed at the last session of the Diet.

It is, therefore, absolutely necessary to have the best qualified officers appointed to these posts. Both of the above mentioned gentlemen have held offices for a long time in the Department of Finance. As we have stated in our biographical sketch of Mr. Kawashima, he is, on account of his long residence in Germany, the best informed person upon this subject. We hope this rumor may prove correct and that these two gentlemen will accept these responsible positions.

THE SEOUL-FUSAN RAILWAY.

The Seoul-Fusan Railway is a most important line. Not to speak of its military value, it will become the highway of the world in case the Great Siberian Railway and others are successful. The Committee of our capitalists have not yet concluded a satisfactory negotiation with the Korean Government with regard to its construction. The important terms upon which our capitalists hope to make their contract with the Korean Government are the following seven :—1. a gift of land for railway and building, gratis and free of taxation ; 2. the admission of railway material without duty ; 3. the protection and assistance of the Korean Government in the employment of Korean workmen and the purchase of such railway material as may be bought in Korea, like timber or stone ; 4. the privilege of beginning the construction within three years, they on their part guaranteeing completion within ten years ; 5. permission to the capitalists

to retain the entire profits for thirty years following the completion of construction, the Korean Government reserving the right of purchase at the actual value at that time; 6. that the capitalists be allowed to retain the profits for a second term of thirty years, in case the Korean Government should not purchase at the end of first thirty years; 7. that special terms be fixed upon for the transportation of the Korean army; but at the same time, to secure the right to construct several branch lines, in addition to the main line. All these requests may perhaps be granted except the fifth. The King wishes, it is said, to shorten the term to fifteen years, the same as that allowed for the Seoul-Chemulpo line. We earnestly hope that the negotiation may be promptly concluded and that the white smoke of the locomotives may carry civilization to the interior of the Korean Peninsula.

THE AMERICAN LINE OF N. Y. K.

The negotiation between the Nippon Yusen Kaisha and the Great Northern Railway Co. has been most satisfactorily concluded. Through the able manager, Mr. Hill, the latter company has promised to build one or more piers for the use of the steamers, to open an office at Seattle for the agency of the N. Y. K., and not to make similar arrangements with other companies. The term of this agreement was fixed at ten years. Through bills of lading and passenger tickets will be issued by both companies. The Miike-maru, the first steamer of

the line, left Yokohama on the 5th inst. for Seattle, via Honolulu. Hereafter once a month regularly a steamer will leave both Seattle and Kobe.

THE NATIONAL DEBTS OF JAPAN.

The sum of the national debts of Japan, at the end of June last, is stated to be as follows:—

| | <i>Yen.</i> |
|--|--------------|
| Consolidated Bonds..... | 170,472,450. |
| War Bonds | 111,926,885. |
| Pension Bonds | 30,211,120. |
| Debt for the Redemption of Paper Currency | 22,000,000. |
| Naval Bonds..... | 16,950,000. |
| Debt incurred in putting down the Civil Rebellion | 6,000,000. |
| Railway Bonds | 6,000,000. |
| Old Public Bonds..... | 5,705,817. |
| New Public Bonds | 4,173,200. |
| Total | 373,439,420. |
| New Public (foreign) Bonds ... | 1,203,408. |
| Grand Total | 374,642,830. |

The Foreign Bonds are reckoned at the rate of *Yen* 4.88 per pound sterling. By this we see that the sum exceeds that of the same date last year by *Yen* 43,426,541.

THE POPULATION OF CITIES.

According to the census of December 31st, 1895, the population of our principal cities was as follows:

| Cities. | Population. |
|-----------------|-------------|
| Tokyo | 1,342,153. |
| Osaka..... | 490,009. |
| Kyoto..... | 339,896. |
| Nagoya | 209,270. |
| Yokohama..... | 170,597. |
| Kobe | 161,406. |
| Hiroshima..... | 94,388. |
| Kanazawa | 87,746. |
| Nagasaki | 71,619. |
| Sendai | 67,880. |
| Kumamoto | 62,655. |
| Tokushima | 59,997. |

| | |
|-----------------|---------|
| Fukuoka | 58,385. |
| Toyama | 57,933. |
| Wakayama | 56,927. |
| Kagoshima | 55,630. |
| Okayama | 53,122. |
| Niigata | 49,910. |
| Sakae | 47,706. |

COMPANIES AND CAPITAL.

A report of our Department of Agriculture and Commerce tells us that the number of joint-stock companies and amount of capital invested in them at the end of July last were as follows :

| Kind of Co. | Number of Cos. | Capital. |
|--------------|----------------|------------------------|
| Commercial | 731 | <i>Yen</i> 83,481,360. |
| Industrial | 716 | " 119,950,376. |
| Agricultural | 77 | " 1,886,665. |
| Total..... | 1524 | " 205,318,401. |

Compared with those of the preceding month, there is an increase of twenty nine companies and an increase of *Yen* 15,935,319 in capital.

ESTABLISHMENT OF THE URAGA DOCK COMPANY.

Messrs. Tsukahara Shuzō, Watanabe Jiyemon, Yasuda Zenshirō, Asano Shoichirō and other capitalists are now planning to establish a Dock Company with capital of *Yen* 1,000,000, at Uraga. They have already announced the programme, and given the names of the Organizing Committee. We hope a number of such companies will be established in our country.

THE RETURN OF THE TOSA-MARU.

The European line of the Nippon Yusen Kaisha is full of promise.

Steamship after steamship is embarking with full cargoes. The Tosa-Maru, the first steamer which left Yokohama on the 15th of March last, reached Kobe safely on her return voyage on the 7th inst. These facts should be noted in the first pages of the history of the expansion of Japan.

THE OBSERVATIONS OF THE TOTAL ECLIPSE.

In spite of the great preparations and hearty wishes of both foreign and native astronomers, the observation of the Total Eclipse was not very successful. In almost all the places of Hokkaido, where observatories had been established, clouds and rain obscured the sun. In Kushiro alone a satisfactory observation was made, on account of a fine weather. Though there is no one to be blamed but nature, we can not help sympathizing with those scientists who came from the opposite hemisphere, at so great a loss of time and money.

THE MEMORIAL POST STAMPS.

From the 1st of the present month of August our Government has been issuing four kinds of postal stamps, two of two and five *sen* respectively, in memory of the late Imperial Princes Arisugawa and Kitashirakawa. The sizes and figures are as shown in the pictures and the total number of stamps issued is announced as being 14,000,000. The two Princes, wise and learned, sac-

rified their lives in the recent war for the sake of their beloved country. In

come back in a month or two full of vigour and energy.



using these stamps we ought to recall their noble characters, wisdom, honor and valor.

THE SUMMER SEASON.

All is quiet in this hot summer season. The leading personages of all sorts, both foreign and native, are absent from the metropolis. Some are spending their time at the sea-shore. Others are recovering their health in the mountain resorts. Still others are forgetting their worldly cares at the hot springs. An energetic action depends upon a vigorous mind. A vigorous mind depends upon a healthy body. We hope they will

OBITUARY.

The death of Count Kamei was announced on the 18th ult. He was born in the house of a court noble and was appointed an attendant of the Emperor at the age of eleven. When seventeen years old he was adopted by the ex-Lord of the fief of Hamada, in the province of Iwami, and afterward succeeded to the estate. In 1876 he resigned his position in the service of the court and started for London with the purpose of studying æsthetics. For a few years after his return home he was thoroughly interested in the study of Chinese literature and chemistry. In 1883 he was appointed an official of the Foreign Bureau of the Imperial Household, and was afterward promoted to the office of Chamberlain. Again in 1886 he left Japan for Germany, where he stayed for five years devoting himself to his favorite study of æsthetics at the University of Berlin. During the Japan-China War he accompanied the Second Army for the purpose of taking photographs of the battle scenes. These photographs he presented to the Imperial Household, where they were highly prized. It is much to be deplored that such a genius died at the early age of forty-six years.





COUNT MATSUKATA.



VISCOUNT TAKASHIMA.



COUNT OKUMA.

THE FAR EAST.

Vol. I. No. 8.



September 20th., 1896.

THE DOWNFALL OF THE ITO CABINET.

Constitutional government in Japan has made a step of progress toward responsible cabinets. All the members, except one, of the Ito Cabinet recently asked the Imperial permission to resign their posts. Though the resignations of the other six members were not accepted by the Emperor and they themselves consented to remain in power for a while, Marquis Ito has already been relieved of his position as Premier; Count Itagaki, the Liberal leader and Home Minister, and Viscount Watanabé, the Financial Minister, will certainly be permitted to resign; Counts Matsukata and Okuma, the leading statesmen of the Opposition are about to enter the Cabinet,—nay rather, to organize a new Cabinet. Whether Count Matsukata himself will be appointed Minister President or some other statesman like Marquis Yamagata will be nominated for the post is the question of the day. Yes, it is a question; yet it is all but certain that the new Cabinet

will be controlled by Opposition statesmen, or, at least, by those who had or have interests antagonistic to those of Marquis Ito. Let us review the circumstances which led the Marquis to resign.

The direct cause of the downfall was maladministration of the national finances after the war. The different financial measures, introduced at the last session of the Diet and adopted by the votes of the Liberals, did not increase the revenue as much as the Government expected; and, therefore, the Cabinet could devise no means of arranging the Budget for the next fiscal year. For this reason Viscount Watanabé tried to fulfill his duty by resigning his portfolio. This may be regarded as the direct cause of the downfall, but we find two other things, beside this, either one of which should have forced upon Marquis Ito the responsibility of resigning. After having played an important part with Count Mutsu in throwing

down the Matsukata Cabinet, he organized a new Cabinet in 1892. But having found that his Cabinet could not control a majority in the House of Representatives, he dissolved it in December 1893 by an Imperial Ordinance. Though we did not admire this policy at all at the time, yet we could not blame him, for this dissolution might be regarded as one decisive means of appealing to the confidence of the people in the Cabinet itself. A General Election was held. The House was opened in May 1894, showing a similar minority on the Government side. Here, it seems to us, was the first case in which Marquis Ito ought morally to have resigned his post. On the contrary, he again adopted the unconstitutional measure of dissolving the House in June of the same year. If the House had been opened as usual, the Cabinet would for the third time have been unable to control a majority.

Fortunately for the Cabinet, the war at once consolidated the various parties into one patriotic body. The Diet was willing to adopt almost all the necessary measures introduced by the Cabinet. But at the end of the war Cabinet affairs were so badly conducted as to give up the territory that had been hardly acquired by shedding the blood of many youthful Japanese soldiers; to make some parts of the Shimonoseki Treaty meaningless and powerless; to surrender the independence of Korea, the chief aim of the war; in short, to make the war void of results. This seems to us another case

in which the Marquis Ito ought to have resigned. But on the contrary, he managed to combine with the Liberals and to gain the sympathy of some of the National League. In the last session of the Diet, all the Government bills were passed like carriages rolling down a slope. Moreover, Marquis Ito added Count Itagaki as one of his Cabinet members and planned to control the future sessions of the Diet. As stated above, he is now at last obliged to resign his office together with Count Itagaki, as the direct result of their combination.

The Government and Liberal papers call them (Marquis Ito and Count Itagaki) responsible statesmen whose aim is only the welfare of the state. We can not agree with those statements. Every one who has the honor to be called a statesman ought to desire only the welfare of the state. If Count Itagaki were really responsible for what he said and did he would not combine with the Government against which he and his partisans have struggled for the last twenty years. If Marquis Ito were really a responsible statesman he would have resigned in either one of the two instances previously mentioned. At any rate, this time they have realized the true meaning of responsibility. It is not the Imperial Diet, the Opposition, nor the papers, but the principle of responsibility to the people itself which threw down the Ito Cabinet. The Cabinet reaps what it sowed. Maladministration in diplomacy

and finance made it impossible for the Cabinet to remain in power. The experience costs us dear; but by this very experience our constitutional government has made a step of progress.

The Japan-China war was the first step in the recent development of Japan. For the sake of future glory our patriotic people are now glad to see their army and navy doubled and their taxes trebled. The Cabinet, which has a similar relation to the country as the brain to the body, ought to stand on a solid foundation of popular sympathy and be composed of statesmen of acknowledged ability and experience. To fulfill these requirements, the thought of a *Genkun* Cabinet has been constantly recurring to the minds of the leading statesmen. The word *Genkun* means nothing but "the most meritorious subjects or services." But now-a-days it is used as a synonym of statesmen of the first magnitude. They are generally men of comparatively advanced years who distinguished themselves in the Restoration and have been playing the most important part in the new Government ever since. The *Genkun* Cabinet, therefore, means a Cabinet consisting of the statesmen of the first rank, with the sympathy of all parties behind its back. This may seem inconsistent with the constitutional history of any country, but not necessarily an impossibility as was demonstrated in the seventh session of the Diet, opened at Hiroshima, which passed the War-bond Bill of *yen*, 150,000,000 within three minutes. That it is a harder task

to realize this programme in this peaceful day is, no doubt, beyond question. But seeing the last Cabinet especially lacked in the departments of finance and diplomacy, Counts Matsukata and Okuma have been constantly proposed by some of the government officials as the best fitted candidates for those respective departments. Especially after Count Mutsu resigned his portfolio of Foreign Affairs and no competent successor was found, the necessity of Count Okuma was urgently felt in that department. But though the need was felt the time was not yet ripe. Three months passed away. The Cabinet had to consult about the Budget for the next fiscal year. The Government has many public works to accomplish at the cost of an immense amount of money. The revenue could not cover the proposed disbursements. The Financial Minister determined to resign. No competent successor to the portfolio of Finance can be found at present throughout this wide Japan except Count Matsukata. He is the very person who originally set our finances on a solid economical basis. Viscount Watanabé and others are in a sense simply his pupils. Thus the entrance of Count Matsukata became as pressingly necessary as that of Count Okuma.

A volcanic eruption soon took place. Count Inouye, outside of the Cabinet, and Viscount Takashima, inside of it, advised Marquis Ito and others to take decisive measures to cooperate with the two leading statesmen of the Opposition.

Marquis Ito is, no doubt, an able statesman. He has many qualities appropriate for a Premier but lacks so called strong will, the most important of all for a first class statesman. He hoped to maintain his Cabinet, if possible, even by admitting the entrance of his opponents. The first Cabinet meeting took place on August 17th in which Count Itagaki, the Liberal leader, strongly opposed the entrance of Count Okuma. The decision was to invite Count Matsukata alone into the Cabinet. Viscount Takashima, as the representative of the Cabinet, asked the mind of Count Matsukata. The latter, however, determined not to go into power unless he could have Count Okuma's assistance at the Foreign Office and made a trip to Mikagé, about three hundred and fifty miles from the metropolis. To tell the truth, Count Matsukata was once induced to enter the Ito Cabinet in March 1895 in order to manage the national finances after the war; but his urgent request to open an extra session of the Diet for the purpose of discussing important financial measures having been ignored by the Cabinet, he was obliged to go out of office only four months after. It is most natural that he would not consent to re-enter the same Cabinet under the same conditions. Thus the Cabinet was in a dilemma; either to admit Count Matsukata with Count Okuma or to reject the two together.

The politicians and statesmen were busily employed day and night. The

papers and magazines published column after column of conjecture. The daily conversation of citizens was of nothing but the ministerial crisis. Amidst these tumults Viscount Takashima showed his political ability to its full extent. By his unrivalled dexterity he induced Marquis Ito to hold again a Cabinet meeting on August 26th. The subject of discussion was, of course, the proposed entry of Counts Okuma and Matsukata. The Ministers sat for seven hours in warm debate. Count Itagaki opposed the proposition more stoutly than before. His statement was based upon the historical antagonism between the Liberals and the followers of Count Okuma. He feared a confused tumult in the coming session of the Diet and the breaking up of the present ministry. The meeting, after all, could come to no positive decision. The result was as we have stated above.

The Ito Cabinet has already fallen. It may still survive in form, but not in reality. Who will be the coming Minister President and what will be the principles of the new Cabinet are not so easily answered. The following may be stated, however, most confidently: since the previous ministry failed on account of the maladministration of the departments of Finance and Diplomacy, the coming Cabinet will try its best with regard to these branches of administration; since the previous Cabinet failed by rejecting Counts Matsukata and Okuma, the coming Cabinet will inevitably contain these two statesmen as

the two most important factors; since Count Itagaki and his followers stoutly opposed the entry of Count Okuma, the Liberal Party will act as Opposition, both inside and outside of the Diet; since neither the Progressionists nor the Liberals can control the majority of the Lower House, one or two advocates of the National League will be contained in the Cabinet in order to gain the support of that League in the House; since an irresponsible government is what Counts Matsukata and Okuma and others have been attacking with all their might, the coming Cabinet will be as responsible as it can be. These are the most important principles upon which the new Cabinet will, nay, must be established.

Let us advance a step further. We can by no means criticize the personal character and ability of the new Ministers before they are appointed. Count Matsukata "enjoys the entire confidence of the banking and business classes, and the mere fact of his return to power would act as a wholesome public tonic." Minister of State for Finance may be called his patent in some sense. We have not the least bit of doubt that he will administer our Finance at this critical time as he did in early days of the Restored Government. As for Count Okuma, we see there are a number of problems which need his diplomatic ability and experience. He is not a man who conducts diplomatic affairs by the aid of navy and army alone. His entrance to the Cabinet will give

our diplomacy not less vitality than Count Matsukata will bring to the administration of finance. He will certainly take positive measures. By positive we do not mean offensive, but active in the spheres necessary for the development of state. Both the consular and diplomatic services will assume a new phase. He has perseverance and strong will, but is not at all a violent man as some foreign residents mistakenly suppose. It will be most interesting to see what attitude he will take toward the Oriental as well as Occidental problems when he will come into power.

To predict the policy of the new Cabinet at present is akin to talking about the sex of a baby before it is born. Meteorologists may foretell the weather of to-morrow, but the political barometer registers no definite pressure. We had better put by our pen and wait for a fortnight or two. Before finishing, however, let us add a few words more. Whoever organizes the new Cabinet, let him pay special attention to the young and enlightened statesmen who have both education and culture. Since the arrival of Commodore Perry there have elapsed already forty years or more. Now-a-days, there are numbers of statesmen in our country who are fully equipped with modern ideas and knowledge. That Cabinet which shall employ these statesmen in correspondingly high positions will surely acquire the sympathy of the most enlightened classes of people.

September 9th., 1896.

FIRST IMPRESSIONS

(FROM HONGKONG TO SUEZ).

Sailing westward on a trip round the world I have just arrived, for the first time, at a continent other than that adjacent to the Land of the Rising Sun. Before passing the canal and proceeding to the heart of the civilized world, I look back for a moment to review what I have seen, heard and experienced thus far on my way. I have visited Hongkong, Singapore, Penang and Colombo, the time spent in each port ranging from two days to one week. As might be imagined, all these places have interested me exceedingly. Some of the things I have seen have been quite new and surprising; others have been realizations of what I had expected to see, but have proved equally striking, each in its own way. But I shall refrain from giving a consecutive account of my travels; because, in doing so, I should be simply wearying the readers of *THE FAR EAST*. I may be allowed, however, to set forth some of the impressions which I have received from my observations outside of my native country; for a Japanese view of the world may well be the complement to the Japanese view of Japan, which it is the object of *THE FAR EAST* to exhibit.

By far the most prominent fact which strikes one in a voyage between the Pacific and the Mediterranean is the pre-

dominance of the British people. That they are the greatest colonizing race is now a commonplace fact; but on my voyage I have had the pleasure of appreciating their position more fully than before as I have personally observed some of the results of their energy and intelligence. The greater number of the steamers which we have met have carried the British flag; nearly all the ports touched by our steamers are under the British sovereignty, and the language spoken by the various races of men has been English, so that for the time being one is almost impelled to ask if the earth was not made specially for the descendants of Hawkins and Drake. Their extraordinary success can not be merely a chance, and an insight into the causes to which it is due is not difficult to obtain if we notice the manner in which their enterprises are undertaken.

In the first place, they have a wonderful power of overcoming the difficulties of the nature, and of this Hongkong furnishes one of the best illustrations. Some years after its annexation to Great Britain, Hongkong was reported to be absolutely unsuitable for the inhabitation of white men, and there was even reason to believe that it would be abandoned forever; but the tenacity of purpose characteristic of the British

people got the upper hand of the short sighted judgment of certain weak individuals, and the result is that a rocky, barren, and unhealthy island inhabited only by a few fishermen has been converted, in the course of a few decades, into the most flourishing commercial emporium in the Far East. Not a stone was left unturned to make life safe and comfortable. The gigantic waterworks which supply an abundance of fresh water to the great population of the rocky island, the peak tramway which runs over the side of the steep hill which rises almost perpendicularly to the height of 1823 feet, the excellent roads which extend in every direction all over the island, and many other contrivances for promoting the convenience of the inhabitants, can not fail to remind one of the hard struggle with nature from which the British came off victorious. The foregoing observations will also apply, I think, to other British colonies, though no doubt there are differences of degree in the difficulties which the various colonists had to encounter.

Another cause of the prosperity of the British colonies is, it seems to me, the principle of free trade. I am not speaking of those great self-governing colonies—of course, they are outside of the scope of the present article—which appear to show a tendency to deviate from the traditional commercial policy of the mother country. Many British colonies, however, certainly owe their success to the freedom of commerce. Hongkong and Singapore would never have been

what they are, if they had not been free ports. It is also remarkable that, since Aden was opened as a free port, the commerce of certain Arabian towns has decidedly declined. To make artificial barriers and to be satisfied with a monopoly of profit in a petty sphere, is not the custom of these hard-skinned sea-faring people. Whatever competition may come, they are ready to face it. In this manner they may lose in small things, but the ultimate gain more than makes up the loss. Among the colonies which I have visited, Ceylon is the sole exception to this rule. It is plain that Colombo can not be made a free port, because it is not simply an intermediate centre of commerce like Hongkong or Singapore, but is at the same time a port through which many commodities for local consumption are imported. The present high tariff, however, seems to me to be unnecessary and unwise. I do not criticize it, I merely confess that I fail to understand the reason for its existence.

Again, the manner in which the British people utilize the native population, or imported labourers, may account in part for the flourishing condition of their colonies. We sometimes hear that the Russians are more dexterous than the British in dealing with the inhabitants of conquered territories. This may or may not be true. It is not my business to compare the ability of the two greatest nations of the present day. But, speaking absolutely, there can be no doubt

whatever that the British have shown a great deal of wisdom in treating the lower races in their colonies. With regard to the government of a native population, the case of Ceylon may be taken as an example. The nations which were superceded by the British in the occupation of the country seem to have thought of taking as much as possible from the natives. They squeezed the goose so hard, that, instead of yielding two eggs a day, she became continually weaker and weaker. The new and present master is more farsighted. The British took measures to improve the physical and social conditions of the island, and entered upon agricultural and manufacturing enterprises in such a way as to allow the natives to share the profit. The result has been that the native population has trebled since the beginning of the present century, while, not to speak of the large revenue drawn by the Government, the land of the "pearl drop" furnishes an excellent field of enterprise for the British. The people also seem to be generally well contented. One native apparently with considerable education told me that really he did not like to be under a foreign rule, but that it was unjust to call the government of the British a bad one. These words may be taken as coming from his heart, for they were spoken in the hearing of no European.

In Hongkong and the Straits Settlements the native population is not so important as in Ceylon. The Chinese residing now in Hongkong mostly came

over to the island after it became a British possession. The greater number of them, moreover, are not naturalized as British subjects. Hence they may be better considered as an imported, rather than as a native population. In Singapore and Penang a considerable Malay population is found, but even in these places the Chinese greatly exceed the natives in number as well as in capacity for work. However much the United States of America and the Colonies of Australia, where white men are not incapable of manual labour, may be justified in restricting the influx of the Chinese, the colonies in tropical regions obviously can not get along without utilizing labourers who work under the colonists. The British have been wise in welcoming the Chinese—or perhaps it may be that they could not do otherwise. At any rate, the Chinese have a good opportunity offered them, their life and property are well protected, and their religions and customs are not interfered with at all, except so far as may be required by sanitary considerations. No wonder, then, that the Chinese have poured into British colonies like ocean currents, and that they are acknowledged as the best labourers that can be desired. In what I have called the struggle with Nature, it is fair to say that Chinamen have had a great deal to do in bringing about the victorious issue; for generals and officers alone, however brave or skilled in strategy, would not have been able to meet the enemy on the battlefield.

Hitherto I have spoken of the causes of British success in colonization, and happened to mention the Chinese as the labouring population of two of the most important Crown colonies. This calls back to my mind another set of facts which struck me not less than the predominance of the Anglo-Saxon race—I mean certain facts which have set me to thinking about the prospect of the Chinese as an industrial and commercial race. That they are the best labourers under the sun is beyond question. But are they not more than this? They must not be too much depreciated because they are extremely disliked in some parts of the world and have been recently vanquished in arms by the Japanese. It is true, the fulfilment of the prediction by Lord Wolseley that the Chinese may sometime become a warlike and conquering race has come to seem a little doubtful; but by observing their conditions in the afore said colonies it seems to me that their possibilities are by no means confined to swamping the world with cheap labour.

The late Dr. Charles Pearson, in his forecast of the state of the civilized nations, mentioning the effect of the pressure of the lower upon higher races, lays special stress upon the tremendous possibilities of the Chinese; but, if I remember correctly, he takes into consideration chiefly their material qualities, such as vigorous regenerative power, low standard of living, capacity to work in any climate and under any conditions, &c. These qualities are of course seen in the

highest relief in their nature, and they no doubt constitute a great part of their strength. Nevertheless, I think there are also certain mental qualities of the Chinese which are worthy of careful notice. My opinion is that the Chinese are decidedly different from the other so called lower races. It is not only the white labourers, I dare say, that need fear the competition of this race. It is wrong to suppose that the Chinese constitute only the lower labouring class in the colonies. They are engaged in almost every description of business, from import and export trade on a great scale to shop-keeping on a street corner, with all the intermediate grades between them. Again, if I have been correctly informed, there is almost no European firm in Hongkong which does not make use of Chinamen as compradors, shroffs, and the like. Their co-operation seems to be absolutely necessary for carrying on business. Of course, there are a great number of filthy Chinese labourers to be seen in the colonies. But at the same time, we must not ignore the many magnificent buildings occupied by the Chinese. According to a reliable authority, the number of Chinese millionaires in Hongkong is even greater than that of the Europeans. In fact, of the whole population, the Chinese constitute 90 per cent in Hongkong and nearly 70 per cent in Singapore. Under such circumstances, a shocking number of filthy labourers may swarm the streets, but this fact is no proof that there can be no respectable business men of their race.

The trustworthiness of the Chinese in business matters is spoken of by every one who has transactions with them. Their system of something like trade unions is admired by those who are acquainted with it. In a word, the Chinese seem to be fitted for commerce as well as for labour. The one thing of which they have not yet shown the sign of being capable, is perhaps industrial enterprises with great mechanical appliances. I do not, of course, mean to say that every individual Chinaman can be either a coolie or a merchant, but that among the race men capable of success in business are to be found in due proportion to the number of the whole. If the competition of Chinese labour is so formidable at present, the white men may well beware of competition of another kind. China one day may become politically nil, but the Chinese have a future which may affect the destiny of mankind to a considerable degree.

In conclusion I will mention one more fact, which I have noticed with pleasure and satisfaction. It is the wide range in which I found Japanese articles in use. The coal taken in by steamers at Hongkong and Singapore is mainly supplied from Japan. In these colonies again there are journals printed on paper imported from Japan. Japanese curios and miscellaneous articles, such as umbrellas, cotton cloths, lampshades, matches, &c., are being distributed in large quantities from the two centres, Hongkong and Singapore, to

the southern provinces of China, Malay countries and even India. I looked into several shops selling goods for the use of the Chinese or other natives, and I invariably found Japan-made articles, and was often surprised at the most unexpected purposes for which they are employed. Japan need not fear a scarcity in the demand for her products and manufactures. Quite near her there lie great markets for her merchandise. I have to confess with regret, however, that nearly all the articles supplied to these places, except the coal sold by the Mitsui Bussan Kaisha, are at present handled by the Chinese, and not by my own countrymen. With such an excellent field open to them I hope our merchants will no longer be so much confined to our own islands. In this connection I must not omit mentioning the gratifying result produced by the opening of the Bombay and European services by the Nippon Yusen Kaisha. The Japanese steamers are recognized as the Maru line vessels in some ports which till recently may never have seen our flag. I see in this fact a sign of national expansion, by which I always mean an active participation in the world's progress.

Then, between Hongkong and Suez, the predominance of the British race, the promising condition of the Chinese, and the results of the activity of the Japanese are the three facts which struck me as most remarkable. India and the French colonies in Indo-China would have furnished me many interesting sub-

jects ; but putting aside those places above three points only.
 which I had not the opportunity to visit, I have given my views on the

Y. FUKAL

Suez, July 19th., 1896.

SPECIAL CONTRIBUTIONS.

A WORD TO THE AMERICANS.

'Twas forty years ago that Japan, standing aloof on the seas of the Far East, secluded from all the outside world in the fashion of her ancestors, enjoyed tranquillity, and contented with her own limited products for two and half centuries. She menaced no one ; she sought no one's possessions. No interference was ever forced upon her by other nations, nor did she ever annoy them. Who was it that knocked at the gate of this celestial region, startling these non-covetous Utopian islanders, and enticed them into the world of woe where they came to learn of cupidity and taste affliction in running the race after fame with other nations ? The chaperon was no other than the people of the United States, who boast of their Great Republic, east of our Empire, beyond the Pacific.

Being satisfied with its own the nation of Japan, from the first, did not seek for the world ; so Japan declined to trade with America. Japan did not desire to

scrape acquaintance with other nations ; therefore she refused to have intercourse with America.

The Americans, however, did not heed our expressed desires ; they solicited trade, they urged international communication, saying "to maintain convenient relations between those who have and those who have not is the way of Providence ; to maintain communication between the races is the will of God." They went a step farther. They came to proclaim that they would consider the nation as heathen unless we should accept their advice ; and that they would even appeal to arms and armed warships in order to carry out the divine will. There were some in the country who acknowledged the reasonableness of such arguments, and their suggestions as worthy to be followed ; and thus the ports were opened ; strangers were welcomed ; and the nations came to have tradal connection with Japan. Sacrificing her Nirvana-like peace, Japan cast

herself off into the tumult of the world, and after passing through many hardships has gradually attained the position of to-day.

Those who alured us, announcing the "divine will" at the time when we were averse to foreign intercourse, were not only the Americans. The British did so and the French and so did the Germans. Their advice we followed, and we satisfied them. Strange! How is it that the nations of the West have lately pronounced opinions contrary to their former utterances? And strangest of all are the Americans who principally enticed us into having international communication.

The intercourse between Japan and America is growing daily closer; their vessels constantly visit each other; their trade yearly becomes more prosperous; exports and imports are increasing steadily. It is the natural consequence of such communication that some of our people should enter America and freely labour there and receive due recompense for their toil. It is based upon a free bargain between the employer and the employé and no reasonable man can object to such an arrangement. But now there is a motion in America to interrupt this, alleging that cheap labour must not enter into America, and some are even planning to establish a law to tax every Japanese who shall land on American soil.

That Japanese commodities should enter into America is like American products being brought over to Japan.

It is one consequence of inter-communication; it is not selling compulsorily articles to those who dislike them. Therefore there is no reason why a nation should seek to stop this; or a people to interrupt it. But in America, there is a movement to interrupt this process. It is not only ignorant people who are thus agitated, but great speakers and politicians are alike disturbed by the idea of Japanese manufactures entering America at cheap rates. They think of this as injuring their industries and they are desirous of keeping out Japanese imports by putting an impassable wall about their ports. What an excitement! How narrow their ideas! Is not America proud of her prosperity in commerce and industry? "To use cheap articles is profitable for the users, and to establish communication between those who have and those who have not is the will of Heaven" are the words once uttered to us by the Americans. We are now doing no more than acting upon this principle.

As the lands differ, so also the products. There are things which Americans may well call their specialities; there are also things by which Japan may well develop her nationality. Japan has, of late years, very largely put foreign manufactures to her own uses. The imports during the first eight months of this year exceeded the exports by *yen* 2 5,000,000. The total sum of both imports and exports of the last year amounts to over *yen* 200,000,000 and there is no reason why American products alone should be excluded from our marts.

In reality, however, in the list of the foreign products imported into Japan, Great Britain ranks first, while America comes far down the list. Our products and manufactures are sent in great quantities to America, while only few of hers come to us. That is one cause, I fancy, of the Americans repeated expression of discontent with their trade with our land. But it is America's own fault, and we are not concerned.

The distance between the United States and Japan is far less than that between Great Britain and Japan, the former being located on the opposite side of the Pacific Ocean. The cheapness of transportation and the rapidity of navigation between Japan and America are not to be compared with those between Japan and Great Britain, transportation to the latter taking much time and being very expensive. There are the same chances for American products to enter Japan as for ours to go over to the United States. In fact, however, American manufactures are less imported by us, and that is because American articles are dear in price. In the region of economy, there is no bias of nations. A thing cheap in price finds its way without wings into a far off country. If American manufactures should become like those of Great Britain in price and quality, Americans would see their products come over to Japan in a greatly increased ratio. Now, why is it that the Americans can not manufacture more cheaply? Indeed, it is the effect of that ill-advised measure "High Tariff."

A protective tax makes dear the labour of the protected. Things manufactured by high-priced labour ought certainly to be sold at high figures. Without considering this point, the Americans condemn the cheapness of other nations' products and try to fend them off from their ports of entry. They are mistaken. The loss will echo in the society of American industries; and, above all, the detriment will be severely felt by the farmers, who have to buy at a high rate manufactures both of foreign and domestic make. In consideration of the flourishing fortunes of America at this day and the welfare of her industries, what reason is there that they should not be able to take this artificial barrier away and thus lessen the grievances of the farmers? Why do they try to intercept the import of Japanese articles?

We have lately heard that some Americans have made exaggerated reports of the development of Japanese industry and, fearing our cheap labour, have said that intercourse with "Mongolians" is unprofitable for Americans. These must be the utterances of lunatics; we can give no heed to such statements. But is it not a great shame for such lunatics to be produced in the Great Republic?

Before God every man is equal. So, west or east of the oceans, and in ancient or modern times, there should be no difference of rank in the human race. Acting on this truth did the Americans release their slaves. This is not certainly an

admirable fact in the golden age of their history. But now they speak arbitrarily of the diversity of races ; they interrupt the freedom of labour ; and they try to interfere with the free interchange of products. We, the Japanese people, would quote to the Americans those words to which we listened when Commodore Perry and Ambassador Harris came here forty years ago : "To maintain convenient relations between those who have and

those who have not is the way of Providence ; and to maintain communication between the races, is the will of God." Will the Americans listen to us, as we once did to them ?

SHIMADA SABURŌ.

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THE OUTFLOW OF GOLD INTO FOREIGN COUNTRIES AT THE CLOSE OF THE TOKUGAWA DYNASTY.

I. GENERAL STATEMENT.

AN ERRONEOUS VIEW OF BIMETALLISM.

It has usually been held by students of economics that when a single and isolated nation adopts the system of bimetalism, and when the market value of silver compared with that of gold falls below its legal ratio of value, silver will rush into the country from foreign nations, while gold will flow out into other countries with remarkable rapidity, and that the nation will meet with the misfortune of disposing of its appreciated gold at a low rate, and of purchasing depreciated silver at high prices, and that the country, in the end, will have to adopt the silver standard. To me it appears, however, that this is a most superficial view based upon a narrow study of the question. Let us suppose, by way of illustration, that

the legal ratio of value between gold and silver is 1 to 16, and suppose again that, at this moment, a sudden change comes upon the market value of silver in the world at large, and the ratio between gold and silver is reduced to 1 against 20. What would be the consequence in the money market ? Dealers in gold and silver would immediately become aware of the fact that the balance in the standard ratio of gold and silver is being disturbed, and in exchanging currency, for instance, they might bring silver to be exchanged for gold, but would not dare to hold on to the standard ratio any longer. On the contrary, they would, most naturally, demand a premium against silver in order to fill up the gap made on account of the depreciation of the value of silver. In such cases gold might

still have the name of currency, but in reality it would be nothing more than gold metal still uncoined. Under these circumstances, every class of society would become equally sensible of a marked difference existing between the standard ratio of the two metals, gold and silver, and their respective market values. Premium would be demanded, in all cases, against silver for gold: the prices of all goods would be raised against the silver, and debtors would treasure up their gold, and use silver for their payments, or there might be some who would melt their gold coins, and attempt to sell them as bullion, although this class of people would probably be very small; for the current value of gold coins, in such a case, is not in accordance with the standard value, but with the value of the metal itself.

Mr. Jevones, an English scholar on this subject, laid great stress upon the influence of usages, and advanced the opinion that people in general would obstinately cling to their old customs and usages to such an extent that even inferior money which had been long in use amongst them would be much more appreciated by them than a new coinage of superior value, and in any event they would be careless as to the quality of coins. However, this state of things existed only at the time of general ignorance, when commercial tact had not been fully developed and means of communication had not been satisfactorily established. The opinion advanced by Mr. Jevones, with so much vehemence,

can hardly be applied with propriety to the present age when all commercial dealings are carried on with such shrewdness and experience, every one striving to gain, but not to lose even a penny. In such state of things, foreign merchants, however shrewd and quick, they may be in importing silver bullion to exchange them for silver coins and with these to purchase depreciated gold coins at the legal value would never make a fortune, and hardly be able to take home with them any large amount of gold, because when a plan such as the above mentioned is entered upon by them gold coin in the country will be current at the value of the metal itself, and there will be nothing in the depreciated state of its standard value that would tend to prevent its free circulation. The whole transaction, moreover, would end in the loss of the expenses arising from importation of silver and exportation of gold. Well, then, granting that gold coins would give place to silver coins, what would become of gold which had thus been excluded from the market? Why, it would either be stored away in godowns or be used in the arts. Even if the export of gold coins should take place, yet this would be done at the appreciated value of gold metal, so that the country would not run the risk of selling the appreciated gold coins at a low rate and of purchasing depreciated silver metal at high prices. This state of affairs would not be termed a mere transfer of gold coin to other countries,

for it would be nothing more nor less than a commercial transaction.

But when we come to the actual perusal of the history of the systems of currency both ancient and modern, we find a strange and remarkable fact. Under the bimetallic system the coin whose standard value is low compared with that of the market, will not only lose its circulation in the market, but the greater part of it will actually flow out into other countries. This fact seems to directly contradict the opinion hitherto advanced by me. Is this true in theory, but false in practice? I fear that I can not give an affirmative answer to the question here proposed. Let me remind you that these strange phenomena presented under this system are mainly due to the difference of the market value of gold and silver in different countries.

It was since 1870 A.D., that is within only twenty years or so, that mighty developments have been made in the means of correspondence and communication. Previous to this period almost all the energies of Europe had been spent in warfare, and it was impossible to direct the national polity towards the advancement of the various industries and material civilization. Tedious and disorganized had been the condition of commerce, trade, and the thousand other economical transactions of the time. It would not compare with the shrewd tactics of the present age. Just as there prevailed a wide divergence in the social condition of

various nations, so it was in the economical condition, where want of unity was specially noticeable. Even amongst goods, ranging side by side, the difference in value was unavoidable. The gold and silver market had to share, in some measure, the same fate. Let me adduce a few facts which are often given as illustrating the disbursal of currency. In 1792, a great deal of gold left America and was gathered in France: in 1873, gold left France for Germany; in 1883-1884 silver left America for France. These changes were due to the difference in the market value of silver and gold of their respective countries, but by no means to the inequality of the standard ratio; in short they depend upon the undeveloped condition of the means of conveyance and communication; therefore to the want of unity in general value of gold and silver.

The most weighty proof on behalf of these statements, we believe, may be found in the account of the outflow of gold coin in the Ansei period (1854-1859), which has been the wonder of scholars both at home and abroad. It has also contributed, in a great measure, to induce me to compose the present paper. Numerous are the works in which people have sought for the causes of this event. Some, indeed, boast of what they have done for this cause, but the explanations which have been given by these scholars are none other than those which have been, in some measure, refuted in the preceeding pages, and

which will be somewhat more fully treated in a later section of this essay. They are entirely contradicted by our theory. I do not pretend to advance a new theory originated by myself. My chief object in writing this article, is to investigate the event of the Ansei period itself, and to refute those errors which have been held concerning it, and at the same time, incidentally to attempt to show how the old opinions held among scholars are by no means always true and to the point. One thing more; I would remind the readers, in writing this article, that I do not found my arguments on self-dogmatized propositions, but chiefly confine myself to the opinions of eminent scholars well versed in this line of study, and the following chapters will be taken up chiefly in showing how the conclusion that we have arrived at directly differs from that of these scholars.

II. CAUSES OF THE OUTFLOW OF GOLD DURING THE ANSEI PERIOD.

The outflow of our gold and silver into foreign countries by no means began with the Ansei period. During the periods of Tenbun and Bunroku (1532-1595), communication and trade were opened with Portuguese whose fine products began gradually to attract the attention of our people and to satisfy their demands. As a result of this, a considerable amount of gold and silver flowed out into other countries. In the 6th year of the Keichō period or 1601 A.D., when trade with the Dutch commenced, this tenden-

cy was aggravated. This state of things continued till the Kayei period. During this period (1848-1853), were still in an infant state, and there were not many commodities in our country which served to satisfy the demands of foreigners. They were the sellers, and we were the buyers. Consequently, it was unavoidable that coin should flow out into foreign countries. However, there were, at this time, some among our open-eyed, far-sight and acute observers who foresaw this event, and vehemently argued that this decrease of gold would weaken the powers of our country. Let me quote Arai Hakuseki who was one of the most profound scholars of this subject at the time: "Gold and silver in the world, are very much like bones in the human body, and all the rest of our treasures may be compared to the blood, flesh, skin and hair of a man which may sometimes be injured and wounded, but there is a chance of growth for them, whereas if the bones are broken out they will never be restored. Now, gold and silver are the bones of the world; once taken out they will never grow again. If the bones of our country are once removed how can they be restored! Hundreds and thousands of years may pass, but a time like that of our forefathers, when there was plenty of gold, silver and copper will never be met again. Among imported goods, some, such as medicine, are indispensable for man's health. All the rest are mere luxuries, such as clothes and playthings. What a misfortune it

is to lose our country's treasure which was produced in a great abundance during the time of our forefathers!"

This sad refrain from the lips of our noted scholar is enough to bear testimony to the large amount of gold and silver which flowed out into other countries in his day. During the periods of Kayei and Ansei the number of countries having commerce and trade with us increased, and communication grew busier day by day.

In June of the 5th year of the Ansei era—1859 A. D.—provisionary treaties were concluded with five foreign countries. With this new state of things the outflow of gold tremendously increased, and terrified those whose eyes were open to the real condition of affairs. We have not, at hand, an exact account of the gold which had been driven out. However, it does not matter in the least, for my purpose is to trace out the cause of this event, but not to furnish facts with which the readers are already familiar. As to the amount of the exported gold and silver from 1601 A. D. to 1708 A. D., the following works in Japanese may, with advantage, be consulted. Arai's "*Hō ka tsu yō jiroku*," (A Brief Treatise on Currency), Aoki Konyō's "*Keizai Sanyō Go Shu*," (A Manual of Economy), Count Katsu's "*Suijinroku Kaheijiko*," (An Essay on Currency). These are merely fragmentary works, and the figures cited in them are, by no means, accurate. They are simply approximations. It is next to

impossible to obtain exact records of the Ansei period on this subject. The whole country being in a state of confusion at that time, no exact calculations could have been made concerning trade with foreign nations, even by the officials appointed for that purpose. At any rate, the fact remains the same that gold flowed out into other countries! People were eye witness of the fact. There is no necessity of putting it down in uncertain figures. There is another striking fact to be noticed. The nature of the transactions leading to the outflow of gold during the Ansei period was far different from that of those during the Keichō period. The circumstances in both cases were quite different. In the Keichō period, gold flowed out into foreign countries as payment for imported goods, whereas in the Ansei period gold itself was sold. Taking advantage of the depreciation of gold, many exchanged it for silver, thus creating a fortune for themselves, at the expense of gold. This is the reason why the outflow of gold in this Ansei period has a special interest and value for the study of currency. The following chapter is devoted to showing how it is so. Let us wait and see!

III. VARIOUS OPINIONS REGARDING THE OUTFLOW OF GOLD.

The opinions of our modern scholars of economics on this subject may be summarized as follows:—1. There was a wide difference in the standard rate between gold and silver current in our

country and that among foreign nations ;
2. The Ansei Treaty was injurious to our country. Let me explain the meaning of these propositions.

A few years after Tokugawa Ieyasu fixed upon Yedo (Tokyo) as the centre of the Government, he decreed a standard of currency. Among other, the "*koban* and *ichibu-ban*" were the most popular coins. The following table shows their weight, fineness and exchange value for silver.

| | | |
|----------------------|--------------------------|---|
| <i>Keichō Koban.</i> | Weight, | 275. grains. |
| | Fineness { Gold, | 235.46 grains. |
| | Alloy, | 39.54 grains. |
| | Exchange weight, . . | 3494.14 grains of the standard silver. |

(100 grains of the *Keichō* standard silver contained 80 grains of pure silver.)

The weight of the *ichibuban* is a quarter of a *koban*. It did not differ from a *koban* in its fineness. Four of the *ichibuban* could be exchanged for 3494.14 grains of the standard silver. Now, the ratio between the two kinds of coin, gold and silver, was 1 to 11. 87 which was in complete unison with the market value of the time. Fifty years later, in the period of Genroku (1688-1703), the peaceful measure of the Tokugawa government reached its climax. Every class of people, high as well as low, was basking in the favours of the government, and revelling in luxury and vice. The national treasury was well nigh exhausted, but having no source wherewith to refund it, a plan was suggested for supporting the Tokugawa finance by funds raised from the reminting of gold and silver coins. This was, indeed,

the beginning of a debased currency ! It is no wonder that a government with a corps of licentious, immoral, and unprincipled officials should adopt an impolitic and shortsighted measure. With the reminting of the coinage during the Hōei and Shōtoku periods, the quality of coin grew worse and worse. At the period of Kyōhō, however, a wise and sagacious Shōgun took the reins of government. Being assisted by learned and profound scholars, he washed and cleansed the old blemishes and stains of the government, and even the Keichō standard of currency was restored; but his unworthy subjects having once tasted the sweets of unjust gain, could not be expected to be easily satisfied. When the Shōgun with all his retainers retired from the scene, the bad currency was again issued by the Government to a shameful extent. Passing through the periods of Genbun and Bunsei, the corruption of the Tokugawa currency reached its climax at the Ansei period. Let us examine the weight and fineness of "*Ansei Koban*," and *Ansei* standard silver.

| | | |
|---------------------|--------------------------|---|
| <i>Ansei Koban.</i> | Weight, | 138.95 grains. |
| | Fineness { Gold, | 79.07 grains. |
| | Alloy, | 59.88 grains. |
| | Exchange weight, . . | 3494.14 grains of the standard silver. |

(100 grains of the *Ansei* standard silver contained 13 grains of pure silver.)

According to the Government regulations, one of these *Ansei kobans* was to be exchanged for 3494.14 grains of the standard silver, whereas, in reality, one gets

only 454.24 grains of pure silver. This gives the ratio between gold and silver 1 to 5.74.

Now let us for a moment turn our eyes to European countries, and see the ratio existing between gold and silver at that time. In 1855 A. D. or the 2nd year of Ansei, the ratio between two coins was 1 to 15.74. The value of our gold and silver compared with that of European countries was less than one half! How could this state of affairs escape the keen sight of unscrupulous European merchants, nay, they were already able to discover this patent fact at the first opening of our ports to foreigners. However, up to the 2nd or 3rd year of the Ansei, both their silver and our gold were dealt with as pure metals and exchanged at their respective market rates, (one dollar of foreign silver for one *bu* of our gold), therefore our loss was not in any way very striking. However, with the treaty that was made on the 17th June, the 5th year of the Ansei, a new phenomenon presented itself. Gold was to be exchanged for gold; silver for silver; all in the same kind and in the same measure. Now, one dollar of foreign silver passed for three *bu* of our silver. Thereupon the subtle merchants whose eyes are always open to profit and gain immediately proceeded to exchange one dollar of their silver with three pieces of our *ichibu* silver coin, and purchased one *bu* gold coin, with one of these silver pieces. Thus, they were to obtain 350 dollars for 100 dollars of their money. In

fact, when they brought in, for example, five ounces of their silver, they could procure as much gold metal as would be worth fifteen ounces of their silver at home. Under these circumstances it was quite natural that gold coins should be driven out into foreign countries like torrents running down the hill-sides.

These somewhat lengthy arguments of our modern scholars of economical science, when condensed into a few words, means simply this. The outflow of gold to other countries depends upon the inequality in the ratio of standard value between our gold and that of foreign countries. This inequality gave rise to the outflowing of gold. When the Ansei Treaty was concluded, it was allowed to exchange one dollar of foreign silver for three pieces of *ichibu* silver coin, one of which could be exchanged for one *bu* gold coin. This system placed the merchants in such a position as to obtain three *bu* of gold coins for one dollar of silver. Up to that time, one dollar of foreign silver for one *bu* gold coin had been the rule, but now by this new arrangement the merchant gained two more *bu* of gold coin than they had been gaining. These circumstances facilitated the outflow of gold. The question whether this theory is a sufficient or not, forms the subject matter of our next chapter.

(To be Continued.)

IKEBE KOMAO.

[Mr. Ikebe Komao, a member of the One Hundredth National Bank is a graduate of the Imperial University, where he studied political economy and received the degree of *Hogakushi*. He has been paying special attention to the study of the currency question.]

THE EUROPEANISATION OF JAPAN.

It is a little thing to say that America and Europe have learned to respect Japan; and yet how significant it is of the vast progress made by this Empire in the last three or four decades! The textile and fictile arts of Japan at first won the admiration of the Occident; later, the astounding advance of the nation, going by leaps and bounds from one innovation, one improvement to another, the rapidity, ease and thoroughness with which all this was accomplishing,—these things earned for Japan the esteem of foreign lands; and finally the war with China, with its triumphant conclusion for this Empire, proved conclusively that, on the one hand, Japan had lost none of the military prowess which was so distinctive of the people in former times, and, on the other hand, that Japan had mercy for a fallen foe, could wage “civilized” warfare—if indeed such a term be admissible,—could fight her own battles unaided, and by the skill of her statesmen could keep her honour and vigour unspotted, unsullied, unenfeebled. This, I hold, more than all the rest, has earned for Japan the respect of the Occident; for human nature has still so much of the savage in it that we give quicker heed to an athlete than to a sage.

Still, is the position assumed by Japan towards Western lands a wholly

satisfactory one? Or is it certain that Japan has been definitely admitted into the inner circle of the Greater Powers? So far as the Treaties are concerned Japan will, before this wonderful century is out, have won the guerdon of her long and arduous struggle for national autonomy. Restrictions of trade and travel will then no longer hamper the movements of Westerners on Japanese soil; and the bugbear of exterritorial jurisdiction will finally be exorcised. Yet, with all this to the good, is it not felt rather than expressed that something still is lacking? Do not visitant foreigners frequently treat with and speak of the Japanese in that *de haut en bas* style which the people of this Empire find so hard to bear and so deeply resent? And, if so, where is the remedy? These are the questions to which I would, briefly, propose answers: solutions of the problem that are the outcome of my long sojourn among and intimate acquaintance with—and, may I say it? affectionate regard for, the Japanese. For one result of my residence in this Empire has been that I have grown to regard the interests and welfare of the nation as having almost intimate connection with myself: a feeling in which most foreign residents of long standing share to a greater or less extent.

There are always critics to be found who look at the world through dark

glasses. And so there long have been and still are those who declare that Japanese civilisation, as such, is nothing more than a *rechauffé* of foreign observances and that the adoption of Western ideas has, after all, resulted in nothing better than a very thin veneer of civilisation in its best sense. How often has it been said, *à propos* of real or fancied occurrences in the late campaign and the Formosan insurrection, that it takes but very little to expose the "underlying savageness", the "barbaric ferocity", of the Japanese. True, most right-thinking honest men will hasten to disclaim all or any share in such views: yet they do, unfortunately, exist. Of course, one may point to the progress made, the many excellent institutions, commercial, military, naval, economical, scholastic and charitable, now found the Empire over. But this is not enough, nor is it a positive reply to the accusations made. There is one remedy, however: the complete and definite Europeanisation of Japan.

A moment's reflection will suffice to demonstrate how far this Europeanising process has gone. The Army and Navy are wholly formed on the European plan, and so, too, largely are the schools. The banking system is very nearly, if not quite, Occidental in all essential particulars; commercial forms, methods and devices are growing more European daily; public institutions are entirely Westernised; the system of government, even in its minutiae, is based on foreign models; the literature, especially the

public press of Japan, while retaining salient features peculiar to the country, is Occidental. Indeed the list is a long and most meritorious one. I might refer even to such matters as clothing and eating. Hats are now used everywhere, foreign costume is becoming habitual among a large portion of the people, bread and meat are now recognised as essentials in domestic economy, milk is largely used, footgear is becoming foreign—and a host of other things all pointing to the one conclusion that, will she nill she, Japan is far more Occidental in her national characteristics than any other nation, and of a truth daily making steady, if unconscious, progress towards the Europeanisation of the whole nation. The expansion of the railway-system; the competition with Western producers in supplying the Oriental market; the open predilection for European modes and expression of thought which is so forcibly demonstrated in the columns of the public press and modern *belles lettres*; the prevalence of the English tongue: these are indubitable signs. Yet would I have Japan lose all her old, sweet, attractive national characteristics? No and thrice no! I cannot think that Western architecture would be possible in a land where great earthquakes are of so frequent occurrence; I hope never to see the adoption of the brusque demeanour of many Westerners; I trust an irruption of the "new woman" will never have to be recorded; I hope that the women of Japan will always keep to

their modest, becoming, wholly suitable and yet attractive national attire :—in a word, I would have Japan remain *Japan*, and not degenerate into a mere clumsy, and at best inadequate, copy of the West. Yet there are some things which still sadly handicap this nation, and until these are wholly abolished or at least relegated to the garret, there is, in my poor opinion, small chance of Japan taking that position which is so eminently her due.

In the first place, the graphic system is a serious stumbling-block. Japanese books and newspapers must forever, in their present state, remain a dead letter to the Occident. Here where America and Europe might best learn to know and appreciate the Japanese as they truly are, there is no help to be found. Translations are never wholly satisfactory, and even good translations of what the Japanese say and think are of comparatively rare occurrence. If there is no prompt interchange of ideas, how can we hope for a better understanding? The Chinese graphic system has had its day; it is a wonderfully flexible, mobile and, occasionally, beautiful style; but far too cumbrous, far too difficult to learn. In these progressive days, when people live their lives at almost fever-heat, it is impossible to expect that even the most ardent sympathisers with and friends of Japan should spend long years in the acquirement of the mere rudiments of the written language. I do not advocate the adoption of Roman letters; I fear that these would

prove inadequate to convey the subtleties and niceties of Japanese speech; but surely the *kana*, or some such system, would fulfill every requirement. If Japan desires thorough recognition of her merits, if she would argue her case in the world's court, she must do it by means of a graphic system readily acquirable, easily intelligible. The Chinese ideographs smack too much of the—to Westerners—objectionable Mongol, for another thing. And yet the Japanese are not Mongolians, albeit some trace of that blood be in their veins. The language of Japan is difficult enough already; why should it be further hampered with thousands upon thousands of arbitrary signs? Here would I see Japan Europeanised: not in the sense of adopting a foreign tongue; but in that of making her own melodious speech not too hard to learn. And I predict, and with confidence, that as soon as the Chinese graphic system is dropped, there will be many Occidentals who will endeavor to learn the language resulting in a far more satisfactory interchange of ideas. Finally, while on this subject—on which I have, be it parenthetically stated, often expressed my views to Japanese audiences—let me add that the necessity of acquiring these monstrous signs is sapping the life of Young Japan. The students of to-day are less able to withstand disease, feebler, more shortsighted, less physically prepared for the battle of life than were even their immediate predecessors. I speak from experience, for, from first

to last, I have had upwards of twelve thousand Japanese students under my tuition. This physical deterioration is mainly due to over-pressure of study; the fact that young Japanese are taught and expected to learn just as much as young Americans and Europeans: and yet have to spend two, three or four years in extra-work: the painful and labourious acquisition of Chinese ideographic.

There are several other points on which I should like to touch; but one in especial which must be handled in with gloved hands. Need it be said that reference is made to the religion of Japan? I have studied and do admire Buddhism; there are grand truths in its doctrines, and yet—and yet—*European nations will never admit as their equal a land in which Buddhism is the national or favourite creed.* It is not that the Powers of Europe are intensely zealous in the matter of religion; too many, unfortunately, have lost their zeal in the cause of Christianity; but they certainly do object, strenuously, entirely, positively to Buddhism, despite Messrs. Olcott, Sinnet and others of that ilk. The German Emperor's allegorical picture may be taken as truly indicative of the attitude of Europe in regard to Buddhism. I have estimable Buddhist friends; yet it is folly to suppose, even for an instant, that Buddhist propaganda will ever make headway in the West, be the adherents of that creed never so earnest and devoted. Buddhist

Japan will never assume the station which is the nation's due; but Christian Japan will.

Finally I would see a deeper appreciation of the sacredness of a contract, mercantile or otherwise; the necessity, particularly in trade, of keeping to the letter of one's bond; a more thorough comprehension of the inviolability of a promise, spoken or written. If this could be, foreigners would not have such frequent cause for complaint in trade operations with the Japanese. This, again, is a sore subject, and one on which I touch with reluctance; still it is patent that amelioration in this direction would be productive of immediate good to the nation and its fame over-sea.

And this is what I mean by the Europeanisation of Japan. Not the discarding of Japanese national observances, customs and characteristics; not the haphazard adoption of Western ideas; but the fitting of this great people to stand on equal terms with America and Europe: the selection and nationalisation of the best.

F. W. EASTLAKE, Ph. D.

[Dr. Eastlake first visited Japan in 1863, and has now been a resident, with only two short breaks, for nearly 14 years. Born in the United States and educated principally in Germany, he has devoted his life to the study of language and observation of the many countries and peoples he has visited. Among his publications in Japan where he has long been engaged in educational work, we note a "First Century of the Church in Japan," "Japanische-Märchen," and several Dictionaries, Grammars, Conversation books and the like. He has just finished a very complete history of the late war with China, which will appear under the title of "Heroic Japan."]



THE CHANOYU CEREMONY.

thing in the ceremony seems strikingly artificial and conventional, innumerable laws regulating even every move of the hand and body. There are said to be seventy five manual movements in an ordinary Chanoyu, and over three hundred in the true orthodox ceremony. But the consciousness of being fettered by laws, shows that one has not yet reached a state of proficiency in the art. Freedom and ease are the ultimate end of Chanoyu, so that the slavish adherence to rules in the beginning should finally end in an unconscious observance of them. Hence the manners of Chanoyu masters should be graceful and polished, and their taste chaste and refined, not because they strive to be thus, but because of the culture received through the Chanoyu practice. It is as much a violation of the spirit of the ceremony to make much ado about the catechisms and secret traditions existing in different schools of Chanoyu as to wrangle about the differences of the tenets of different denominations ignoring the very spirit of Christianity. Again losing sight of the main motive of Chanoyu, people are often led to believe that, but for the display of wealth and luxury, the ceremony could not be conducted with any degree of success. The simplicity and unobtrusiveness so beautifully exemplified in Rikyu's whole career may be safely taken as its watchwords. Good fellowship and the absence of social barriers characterize all Chanoyu meetings. In feudal times when people were bloodthirsty and bent on warfare, the prevalence of Chanoyu among the military class, strange as it may appear that the *Samurai* of those days took to this graceful ceremony, exercised no mean influence toward cooling the heat of military ardour.

The Chanoyu ceremony had its origin in Buddhism. About seven hundred years ago a priest of Kyoto named *Yei-sei* brought back to this country from China, where he had been on a mission, some tea seeds which he planted for trial on Mt. Seburu in Chikuzen. A good crop of tea rewarded his labour, whereupon he presented some of the choice leaves to a promi-

nent personage of the time, who relished them as a rare tonic for headache. *Meikeishonin*, another priest of note in those days, is said to have transplanted some of the shrubs to Mt. Toganō with a result that far surpassed his expectations. From that time on, tea has gradually become a popular beverage both among the high and the low. The introduction of the Chanoyu ceremony proper was deferred to a later period, i. e., 1267 A. D., when a set of *Daisu* (the ceremonial tea service,) was first brought over from China. Of course in those days the ceremony had nothing of the elaborate character which it presents today. It was then a cherished pastime for the priest in his solitary hours in the monastery, but it had not yet commanded the attention of society at large. Some years after, the *Daisu* referred to above fell into the hands of Ashikaga *Takauji* who lived in the Middle of the fourteenth century, and whose record in history was blotted by his disloyal conduct towards the Emperor in his latter days. Enjoying a short interval of peace, he gave himself up to the pleasures of Chanoyu but soon after the country becoming turbulent, he had to take up arms. Chanoyu shared the vicissitudes of disturbed society for many years, until the final restoration of peace caused its *renaissance*. The golden epoch of the Chanoyu ceremony in the mediaeval history of this country, was at the time of *Yoshimasa* who grasped the reins of power in the middle of the fifteenth century. In 1479, freeing himself from worldly responsibilities, this accomplished general retired to "Ginkakuji," the Silver Storied Temple in Kyoto, in building which no expense was spared. Near the main building he caused to be put up a little apartment where he frequently held Chanoyu meetings with prominent men of the time. Yoshimasa learned Chanoyu under *Shukō*, a priest of Shomeiji in Kyoto, who for the first time formulated and codified its canons. Under such an impetus the ceremony reached a marvellous degree of popularity. In the course of time numerous schools sprang up, but it is universally recognised that Cha-

MISCELLANEOUS.

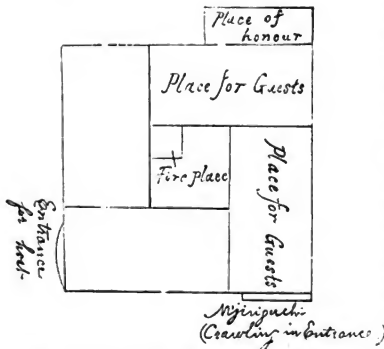
THE CHANOYU CEREMONY.

Japan, with her long line of history and traditions, is still a problem in divers things to Western people, especially in some of her characteristic institutions which still remain unfathomed despite the pile of information culled by globe-trotters and other prolific writers whose fanciful pens often depict Japanese affairs in colours altogether unnatural. To these writers caprice seems to sway many things Japanese in such a way as sometimes to thwart all attempts at analysis. Taste, widely different according to country, age and race, should be thoroughly appreciated ere one can gain an insight into the manners and habits of a nation. To judge Japanese institutions by a Western standard of taste or in a matter-of-fact way may perhaps render them incomprehensible, or even absurd. For example the question may naturally arise of what wisdom and practical benefit are those endless formalities in the making and drinking of tea in the Chanoyu ceremony? Certainly, if judged by a cold utilitarian principle, i. e., if tea drinking means no more than drinking tea, this august ceremony will lose all its significance and charm, but the Chanoyu rightly understood means more than a mere gratification of the palate, and its merits must be considered from an aesthetical and also from an ethical point of view. It is an art in the sense that every movement and action in the performance of the ceremony is rendered in compliance with the laws of grace and refinement, while on the other hand it involves an ethical significance, inasmuch as in ancient times it was looked upon as a means of religious discipline. The man who enters into the true spirit of Chanoyu, free from the distractions necessarily entailed by worldly cares and am-

bitions, however extravagant it may sound to say it, is fitted, in the language of a priest who made much of this ceremony, "to be better disposed to grasp the truths of the Infinite." As to whether Chanoyu was instituted for merely bringing friends together to enjoy a pleasant time over a cup of tea, or whether it was intended to impart to those who took part in it certain sound practical lessons for the conduct of daily life, our readers must draw their own conclusions.

Except to the initiated, the secrets of the ceremony are a veiled mystery. The profound motives, so eloquently set forth by various Chanoyu men in regard to the ceremony, sound rather far-fetched and improbable. Rikiu, the greatest master in this art that ever lived, referred in one of his poems to the fact that Chanoyu meant no more than to boil water, make tea and drink it properly. On one occasion when a man quizzed him on the secrets of Chanoyu, Rikiu replied, "Well, there is no particular secret in the ceremony save in making tea agreeable to the palate, in piling charcoal on the brazier so as to make a good fire for boiling the water, in arranging flowers in a vase in a natural way and in making things appear cool in summer and warm in winter." Somewhat disappointed at the apparently insipid reply the inquirer said, "Who on earth does not know such a simple explanation as that." Kikui's happy retort was, "Well if you know it, do it." It sounds paradoxical but is true that "there is no iron law for Chanoyu requiring that such and such forms should be observed, but at the same time, the ceremony should not be performed at random." All the endless round of formalities is, after all, a means to an end. Every-

room of four mats and a half arranged as in the diagram is considered the ideal size. One of the characteristic features of the Chanoyu room is the extremely small entrance through which



(Plan of a Chanoyu room. Size: $4\frac{1}{2}$ mats or a little over 9 ft. square.)

guests may enter or more strictly crawl into the room—hence the name *Nijiriguchi* or the crawling-in entrance. Often an artistic effect is produced by using natural tree trunks with the bark or gnarled pillars or worm-eaten planks. The style of ceiling, wall, door etc., is determined by certain prescribed laws more or less different according to the schools. Broad planks of cryptomeria compose the ceiling of a large sized room but for a small sized Chanoyu room either bamboo or the bark of trees is authorized. The *Tokonoma*, or the place of honour occupies a conspicuous portion of the room, and it may be constructed in one of the following six styles: the *Rikiu* style, *Itadoko*, *Fumidoko*, *Tsuchidoko*, *Horudoko*, and *Kabedoko*. Weather-worn timbers turned to a subdued gray under the sun and rain, are preferred to bright and glossy ones—a style rather incompatible with the taste of foreigners. We should not omit to mention here the *Ro* or fire-

place—a hole about 10 inches square cut in the floor, in which a brazier, made of stone or brass, is nicely fitted.

A sword rack used to be hung on the outside of the room, where in ancient times participants in the ceremony left their swords before entering the chamber. A good story is told of Kato Kiyomasa, the illustrious hero in the Korean campaign at the end of the sixteenth century, who insisted on entering the Chanoyu room with his sword on, for the reason that he should thus be equipped for his master's service, in case of emergency, in spite of Rikiu's repeated appeals to him to leave it outside, as the wearing of a weapon is against the rules of Chanoyu. One day the valiant general came in to the room, as usual wearing his sword. Rikiu, while piling some charcoal in the brazier, upset all of a sudden the kettle, causing thereby a fearful storm of ashes upon which

Kiyomasa fled to the outside in great confusion forgetting his sword. In the meantime, Rikiu hung the deserted weapon on the rack, swept the room and invited the guests back. Embarrassed at the disappearance of his sword, the excited general asked the famous Chanoyu master its whereabouts. The latter smilingly replied with a bit of sarcasm that he had hung the sword on the rack, but that it would be ready in case of emergency. Thereafter Kiyomasa is said never to have carried his weapon into a Chanoyu room.

CHANOYU GARDENING.

"*Roji*" means the solitary spot wherein the Chanoyu apartment is situated. To copy nature is the main point of the Chanoyu gardening, so that every trace of artificial decoration, such as floral bed or velvety grass lawn, is avoided in order to attain the desired effect of simple elegance. Even in the very centre of the busiest portion of a city, one should be made to feel, the moment

he steps into the garden, as though he were entering a solitary spot, leaving all worldly cares and anxieties behind him. Stepping stones form an important part in the garden, and they are not arranged at haphazard, but in certain authorized styles. A *Tōro*, or stone lantern, is a necessary feature of the garden—here again a relic of antiquity possibly moss a grown lantern from an old temple or church is more sought after than a too finely chiselled one. Another thing that is invariably found in the Chanoyu garden is the *Tsukubaye* or a stone water basin in which the guests at the tea ceremony may wash their hands and mouths before entering the room.



Tōro.

A gate with a thatched roof is at the entrance



STONE WATER BASIN.

of the precinct, which is surrounded by a bamboo fence, in constructing which the

gardener often exhibits remarkable skill and ingenuity.

THE UTENSILS REQUIRED FOR THE PERFORMANCE OF THE CHANUYU CEREMONY.

The famous *Rikiu* once made the apt remark that "it is ridiculous to make so much ado about costly utensils, when all that is required in Chanoyu is only a kettle." Even the very cheapest ware answers the purpose, if one enters into a true enjoyment of the ceremony. Not upon utensils or external environment, but upon the minds of the participants in the ceremony, depends the success of the ceremony. There is an interesting anecdote illustrating this. It happened over sixty years ago that one day the famous Japanese poet *Chikusa Arikoto*, in a walk in disguise through a street in Kyoto, came across a little hut by the road side, with a little patch of ground with two or three trees, thoroughly sprinkled with water and looking very refreshing. He saw inside this humble cottage a man practising Chanoyu all by himself. His curiosity being deeply aroused at the strange employment of the inmate, he entered and accosted the man. He was seated in a little space of not more than six feet by three scrupulously clean, and on the wall was hung a screen with a rare autograph by a famous poet. Arikoto entered into conversation with the man on Chanoyu, who finally asked him if he would become his guest at a Chanoyu meeting early the next morning in the forest near by. This strange invitation was at once accepted. Next morning upon coming to the appointed place, Arikoto found three stools beneath a shady tree. The old recluse in a coarse but clean dress received his distinguished guest most cordially, and went through the tea ceremony in a masterly way, the utensils employed on the occasion being of the humblest description such as may be found any day in the kitchen. As the guest was about to drink the tea offered, he heard overhead the

sweet notes of a nightingale much to the delight of his host. It is said that the next day when a messenger was despatched with a bounteous present to the hermit, he had disappeared no one knew where.

It would not interest readers to enumerate all the little utensils used in Chanoyu but here we may mention some of the more common and necessary ones to which I shall have occasions to refer in the course of this article.

I. *Kama*, kettle, and *Furo*, a brazier set on the mat.

II. Decorations for a Chanoyu room.

1. Hanging screen—a specimen of writing is preferred to a picture.
2. Flower vase.
3. Double folding screen (to be placed in front of the brazier.)
4. Censer stand.
5. Tobacco fire-box.
6. *Andon*, an old fashioned lamp with a paper shade.

III. Candle sticks and a hanging lamp.

IV. Utensils for ashes and charcoal.

1. Ash shovel.
2. Feather duster.
3. Charcoal basket.
4. Tongs.

V. Tea set.

1. Tea caddy.
2. *Chasen* (beater).



(2)



(4)



(3)

3. Ladle.
4. *Chashaku* (tea scoop).
5. Tea towel (18 in. x 6 in.).
6. Napkin (purple, yellow, brown or red colour).
7. Cup.
8. Incense case.

- VI. 1. Water bucket. 2. Water jar.

3. Slop jar.

- VII. Shelf { Square.
Round.

THE TEA CEREMONY PROPER.

About a week beforehand invitations should be issued stating the date and hour, together with the names of the guests to be present on the occasion. Those thus honoured should then wait upon the host a day previous to the time of entertainment to return thanks for the invitation received. In Chanoyu meetings a large number of persons are seldom invited at a time, this probably being necessitated, partly by the limited size of the room and partly by a desire of preventing the possibility of confusion which might mar the enjoyment. Usage prescribes the hours for Chanoyu meetings, viz., early dawn, morning, noon, evening, or any time after meals, but in days of yore the custom was to hold such meetings in the early morning, when nature was still in her freshness and the hubbub of the day had not yet set in. The care and anxiety of the host in working up a Chanoyu meeting can be better imagined than described. He has personally to attend to all the minute details. For example, he should first of all see to it that the room and the surroundings be properly swept and cleaned, that the ladle for the lavatory be changed to a new one, that in winter the garden be carpeted with pine leaves, except on the stepping stones, and that trees as well as the ground be thoroughly sprinkled with water. When snow happens to be on the ground the flakes should not be swept away save on stepping stones. Then again, he should not forget to provide the following articles in the waiting room: cushions, tobacco fire-boxes, braziers (in winter), sandals, umbrellas and clogs (in case of rain), a writing box, bell and a card giving the names of the guests to be invited in the order of their rank. His work is not even then ended, for he should keep his eyes open to make sure that the room is properly arranged, set a kettle on the brazier,

hang a screen on the *tokonoma* or place of honour and place the charcoal basket incense case and other necessary articles in their proper places. Meanwhile, at the appointed hour the guests will arrive at the waiting room, when the host makes his appearance in the garden and asks them to come in to the Chanoyu room. The guests will then enter the garden, and each kneeling before the *Tsukubaye* or stone cistern, will wash his hands and mouth (this is, however, dispensed with in a morning meeting) and then make his way towards the place of ceremony. Upon gaining the *Nijiriguchi* or crawling-in entrance, which is left half open, the first guest stoops before it and peeps into the room to take in a general survey, then enters or more strictly crawls into the room and advances to the front of the *tokonoma* to examine the screen. While doing this the second guest will be peeping into the apartment following the first, and by the time the latter approaches the side of the *Ro* or fire place to inspect the kettle, the former will be before the *tokonoma*, thus when the first guest takes his seat, the second will be by the side of the *Ro* and the third in front of the *tokonoma*. The rest of the guests will go through a similar routine in their turn. The one in the rear shuts the door after him with a slight noise which serves as a signal that the guests have all entered the room—the host being meanwhile in another room. The host then makes his appearance and expresses in a few words his cordial welcome to the guests, whereupon the head guest makes some complimentary remarks on the neat appearance of the garden. The host then brings forward a charcoal basket and piles some charcoal on the brazier, and when later he burns incense on the fire, the guests will ask the privilege of looking at the incense case. This being finished, a meal is served. One characteristic point in this feast at the Chanoyu meeting is that the host waits on the guests himself. Here we might devote a page or two to the particulars of the meal, not so much as to the menu, which is simple so far as courses are concerned, but to the

elaborateness of the table etiquette observed on the occasion; we will, however, hurry on to the tea ceremony proper.

Right in this connection, I must crave the reader's indulgence should the ensuing description be found tediously minute, yet I am disposed to trespass on his patience in order to satisfy his curiosity in regard to the intricacies that are involved in the performance of CHANOYU.

After the repast, the host asks the guests if they would be pleased to retire for *Nakadachi*, or recess, upon which they temporarily withdraw to the waiting room. Meanwhile the host removes the screen from the *tokonoma* and sets a flower vase in it, containing a few sprays of flowers. After this the kettle is filled with water, and more charcoal piled upon the brazier. This being done, the water jar and tea caddy are brought and arranged on the mat as in-



FIGURE 1.

thus. (Figure 2.). Next in order come a slop-bowl, a lid stand and a ladle. The host makes a bow to the guests, then taking up the cup places it before him. Next he takes the tea caddy from its wrappings which are intended to protect it, and re-arranges the utensils as in Figure 3. The host then wipes the tea-caddy and the lid of the water jar with a piece of cloth which he



FIGURE 2.

Il ne faut savoir ce que devait être la Céramique du XVI^e siècle il faut étudier Rikhou.

always carries in his belt. Taking the ladle with his right hand and transferring it to the left, he removes the lid of the kettle and dips out hot water and pours it into the cup. The lid is then set on the kettle, and the ladle on the "lid

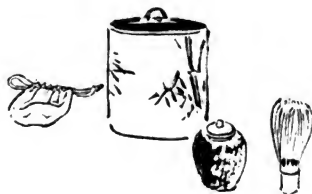


FIGURE 3.

stand." The *Chasen* (beater) is rinsed in the hot water in the cup and set aside while the cup after being emptied is wiped clean. With the right hand the scoop is held and with the left the tea caddy, the cover of which being removed, is placed at the right of the cup. Finally some powdered tea is measured into the cup. Then scooping out hot water from the kettle, the host pours it into the cup and briskly stirs up the tea with the beater. The foaming tea is now ready for the guests. The head guest respectfully holds the cup in his hands and takes a sip whereupon the host will ask if the tea tastes right. An answer having been received, the host puts the lid on the kettle and sets the ladle against the slop-jar, while the guests in rotation drink a little and examine the cup after drinking. The host then removes the lid of the kettle and lays it on the lid stand, and then places the ladle across the top of the kettle, and awaits the return of the cup from the last guest. When the cup is returned, he lays it before him and pours some hot water into it and rinses it. He then announces that he would be pleased to offer them the *usucha* (weak tea). With this remark he pours some water from the water jar into the cup for cleaning the beater, after this he

empties the water from the cup and wipes the latter with a "tea cloth." Three scoopfuls of water are now added to the kettle and the ladle is set against the "lid stand." Just at this juncture, the guests ask the privilege of examining the three articles, viz., the tea caddy, its bag and the tea scoop which after being examined are stowed away. After this the guests and the host may enjoy themselves in indulging in informal conversation. The meeting is closed with the offering of *usucha* (weak tea) prepared in a manner similar to that described above.

With slowness, to a degree trying to one's nerve, composure and precision the above ceremony is executed, and it is difficult to analyze the impression of one who for the first time beholds this much-spoken-of ceremony of Japan.

HOW TO DRINK THE TEA AT THE PLACE OF CEREMONY.

On reading the following description of the orthodox way of holding the cup and drinking its contents, it is bewildering to think that one should go through all this trouble for the simple refreshment of a cup of tea. The tea may be served in two different styles, viz., the *koicha* (strong tea) and the *usucha* (weak tea); in one the guests drink each a little from the same cup, while in the other a fresh cup of tea is prepared for each individual. The forms to be observed in each case are somewhat different as regards minor points.

As the host offers a cup of tea (*koicha*), the head guest advances a little and taking hold of the cup he sets it in front of him. Next he takes the napkin offered, and lays it by the side of the cup. Resuming his seat, he bows to the rest of the guests, and then begins to do his part. With the right hand he spreads open the napkin on his left palm, and places the cup on it. Touching a side of the cup with his right hand, he respectfully holds up the cup as far as to his eyes—a sign of reverence. This being done, he takes a sip, and after three and a half sips, he wipes with his index finger the

part of the cup which his lips have touched and then wipes his soiled finger with a sheet of paper. ^{essence} The cup is then passed to the second guest who receives it with both hands and drinks his portion in the same manner as his predecessor. After the last guest has drunk the last drop of tea, he sets the ^{cup} with the napkin on the mat and then admires it.

In case of *usucha* (weak tea), while the host is measuring the powdered tea into the cup, the head guest bowing to the one sitting next to him, takes the cake dish in both hands and sets it before him, (by the way, cake is not served in connection with *koicha*). Then spreading open before him a sheet of paper, he lays a piece of cake on it. The cake dish will then be passed on to the next guest who helps himself to a cake in the same manner. The one taking the last seat, passes back the dish to the head guest who places it where it was before. When a cup of tea is offered, the guest first eats the cake, then takes up the cup with his right hand and lays it on the left palm. In three draughts and a half he drinks the contents, after which he

wipes off the part his lips have touched with his first and third fingers.

In the above I have described the general process of CHANOYU, leaving out many minute points, fearing lest my narrative should become blurred in the intricacy of details. For the sake of clearness let me summarize the programme of an ordinary CHANOYU Meeting.

1. Preparations of the host for the meeting.
2. Arrival of the guests at the waiting room.
3. Entrance of the guests in the *roji* i.e. garden.
4. Entrance of the guests to the room.
5. Greeting of the host. *Salute to the*
6. Dinner.
7. *Nakadachi* i. e. recess. (*rehaite*)
8. Second entrance of the guests in the room.
9. The *koicha* ceremony.
10. The *Usucha* ceremony.

TAKASHIMA SETA.

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NEWS AND NOTES.

(OUR SURVEY EXTENDS TO SEPTEMBER 13TH.)

THE CABINET CHANGE.

About the cause of the downfall of the Ito Cabinet we have already expressed our opinion in the column of Leading Articles. Here we had better describe the political situation after the resignation of Marquis Ito. It was on the 28th of August last that the ex-Premier

personally asked the Emperor to relieve him and Count Itagaki of office. On the same day Marquis Oyama, Minister of War, Marquis Saionji, Minister of Education and Foreign Affairs, and Viscount Yoshikawa, Minister of Justice also sent in their resignations. On the next day, Marquis Saigo, Minister of

Navy, Viscount Takashima, Minister of Colonial Affairs, Mr. Shirane, Minister of Communications, followed the example of the other three Ministers of the day before. An Imperial Messenger was sent to Kyoto and Mikeg  to summon Marquis Yamagata and Count Matsukata. On the 30th August, the Emperor gave audience to the above mentioned six Ministers, instructed them to remain in power, and returned their written resignations. On the same day Count Okuma returned to Tokyo from his summer residence in Hakon . On the following day, or the 31st August, Count Kuroda, President of Privy Council, was appointed Acting Minister President. In a day or two after this, Marquis Yamagata and Count Matsukata came back to the capital separately. Subsequently, the leading statesmen like Marquis Yamagata, Counts Kuroda, Inouye, Matsukata and others often held so called *Genkun* meetings. In the first place Marquis Yamagata was proposed as Candidate for Minister President, then Count Kuroda and then again Marquis Saigo. The physical health of Marquis Yamagata does not permit him to endure such a heavy responsibility. Count Kuroda and Marquis Saigo, however, do not wish to occupy the post. As for Count Matsukata, he has been declaring from the first that he will accomplish more or less radical changes in official circles in case he shall take the position of Premier. Of course some conservative officials do not wish him appointed lest their own positions be-

come insecure. But seeing there is no suitable candidate except him, the *Genkun* came to an unanimous decision to propose his name only as candidate for Minister President and Financial Minister. On the 7th inst., the Emperor received him in audience at the palace where Count Matsukata had the honor of stating his future programme. Now it is in open secret that he will be formally appointed Premier within a few days.

THE BASIS OF THE NEW CABINET.

The basis of the new cabinet has already been established. Count Matsukata and others are paying serious attention to the arrangement of Ministers. Count Okuma will of course enter the new cabinet; Marquis Saigo and Count Takashima will remain; Kabayama will take the position of Home Minister. As for the other departments we have no definite information at present. Marquis Oyama, it is stated, will resign any way. Whether this vacant portfolio will be held by Marshal Count Nozu or be temporarily held by Viscount Takashima in addition to his own is not yet determined.

In our next number we will give character sketches of the members of the new Cabinet.

THE NEW CABINET AND THE NATIONAL LEAGUE.

The basis of the Cabinet itself may be already established; but how will it

manage the political parties in the Lower House? The Liberals will certainly go over to be pure Opposition. The Progressionists will, no doubt, second the measures of the New Cabinet as far as possible. But since neither the former nor the latter can control a majority by itself, it is absolutely necessary for the Cabinet to gain the sympathy of the National League, unless it adopts the decisive measure of dissolution. Consequently, it is generally believed that Viscount Shinagawa will be added to the list of the new Cabinet, while Mr. Shirané will be requested to remain in power. These two statesmen have more or less intimate relations with the League. By adding them in the new list, it will be very easy for the Cabinet to control a majority in the Lower House.

MARQUIS ITO AND THE LIBERALS.

Marquis Ito resigned his portfolio together with Count Itagaki. Will he co-operate with the Liberals hereafter or not is an interesting question to solve at present. His Cabinet had publicly combined with the Liberals in and out of the Diet. He added Count Itagaki, the Leader, to his own Cabinet. He agreed to the appointments of several Liberal statesmen to important offices. He resigned his portfolio on account of Count Itagaki's objection to the entry of Count Okuma. It might seem quite natural that he would co-operate with

the Liberals to the end of his political life. But this is quite a short sighted view. He combined with Liberals simply to pass the measures of his Cabinet in the Diet. He did it as Minister President, but not personally. He had been a strong advocate of the Cabinet being independent of parties. But having found out the absolute necessity of a majority in the Diet, he determined to give up his long cherished opinion. He has the confidence of the Imperial Household. He has a number of followers in official circles. In this country, where party government is not yet wholly established, a man like Marquis Ito can recover his position, not necessarily by aid of a party but by other means, in case he wishes to do so. We, therefore, can not believe he will continue to co-operate with the Liberals as he has been doing during the past ten or twelve months.

PRINCE FUSHIMI.

His Imperial Highness Prince Fushimi, the Emperor's Special Ambassador to the Czar's Coronation, returned to Tokyo with his suite on the 12th ult. His Highness left Yokohama on the 8th of last March and sailed directly to Marseilles via Suez. After staying a few weeks in Paris he arrived at Moscow, two or three days later than Marquis Yamagata. His Highness received a cordial welcome, attended the Coronation as the Personal Representative of

our Emperor, had interviews with the great statesmen, warriors, royal princes and princesses of the world. We congratulate the Prince and his suite on their successful return from their mission.

COUNT LI HUNG-CHANG.

Count Li is due in Yokohama at the end of this month, on his return voyage from his mission to Russia, Germany, France, Great Britain, and the United States of America. He is one of the most able diplomatists of the East and the most ardent reformer of China. The reorganization of the army and navy, the conclusion of the different treaties, the construction of railways and telegraphic lines, the encouragement of maritime marine, the education of competent civil and military officers and almost all other progressive measures of China were directly or indirectly accomplished by himself. In the time of war with Japan he concluded the peace negotiations at the peril of his own life. We can not see the reason why some Chinese mandarins blame him as a traitor. Our statesmen and merchants are now preparing to give a banquet in his honor during his stay here in Tokyo. We are heartily ashamed of the lamentable event that happened at Shimonoseki in March 1895. We believe he well knows that it was only the will of the rascal and not the will of our nation. We hope he will forget the past and spend a few

days or weeks in this beautiful land, where things Eastern and Western harmonize so well in every respect.

CALAMITIES UPON CALAMITIES.

Why we are cursed in such a way? Not long since a disastrous flood followed the seismic wave, another flood and a terrible earthquake have taken place respectively in the middle and north-western parts of Japan. The telegraphic and railway communications are still interrupted in all directions from Tokyo. As for the railways in the vicinity of Nagoya, it was only three weeks after the first damage was mended that the second break occurred. The calamities having occurred between the 27th ult. and the 10th inst., we are now unable to know the definite state of things. The only measure possible at present is to examine the damage as quickly as possible and to find out means of relief for the sufferers.

THE FUSAN-SEOUL RAILWAY.

It is confidentially reported that the Korean Government rejected our claim for the construction of the Fusan-Seoul railway. The reasons attributed are said to be : 1. The unsettled condition of the provincial districts ; 2. The objections of some Ministers in the Cabinet. We can not understand why the Koreans are so obstinate toward us that they reject our claim to a privilege similar to

the one which they have already granted to the Americans.

THE OUTRAGEOUS ACTION OF THE CHINESE MANDARINS.

Suchau is a treaty port of China, opened by the Shimonoseki Treaty. We have the treaty right to live there and engage in business under the protecting wings of extraterritoriality. An event which occurred there on the 16th ult. ought to be seriously considered. A Chinese who had rented his house to a Japanese merchant and a Chinese servant who had been hired in the office of the same merchant, were captured by the Chinese mandarins, imprisoned and treated cruelly without definite reason. The occurrence may seem only a trifling matter, but it shows the danger to lives and property of both Japanese and Chinese. Our Government should demand the proper punishment of the mandarins concerned in the outrage.

THE DISTRIBUTION OF JAPANESE ARMY.

As one of the immediate results of the recent war, our army is to be doubled. Heretofore it was composed of seven Divisions or twelve Brigades, besides the Imperial Guard Division and the Hokkaido Colonial Troops. The following is the new distribution of the Head-

quarters of Divisions and Brigades, when completed :—

| | | |
|---------------------------------|---------|--|
| First Division (Tokyo) | { ... } | { 1st Brigade (Tokyo). 2nd " (Uncertain). |
| Second Division (Sendai) | { ... } | { 3rd " (Sendai). 15th " (Shibata). |
| Third Division (Nagoya) | { ... } | { 5th " (Nagoya). 17th " (Toyohashi). |
| Fourth Division (Osaka) | { ... } | { 7th " (Osaka). 19th " (Fushimi). |
| Fifth Division (Hiroshima) | { ... } | { 9th " (Hiroshima). 21st " (Yamaguchi). |
| Sixth Division (Kumamoto) | { ... } | { 11th " (Kumamoto). 23rd " (Omura). |
| Seventh Division (Sapporo) | { ... } | { 13th " (Uncertain). 14th " ("). |
| Eighth Division (Hirosaki) | { ... } | { 4th " (Hirosaki). 16th " (Akita). |
| Ninth Division (Kanazawa) | { ... } | { 6th " (Kanazawa). 18th " (Tsuruga). |
| Tenth Division (Himeji) | { ... } | { 8th " (Himeji). 20th " (Fukuchiyama). |
| Eleventh Division (Marugame) | { ... } | { 22nd " (Marugame). 10th " (Matsuyama). |
| Twelfth Division (Kokura) | { ... } | { 12th " (Kokura). 24th " (Kurume). |

Beside this, there are the Imperial Guard Division and the Formosan Garrisons. The Hokkaido Colonial Troops will be organized into the Seventh Division above mentioned.

RAILWAYS IN JAPAN.

Japan has been making steady progress in development of means of communication. Her maritime marine has made and is still making such rapid advance that we were led to treat of it in our column of the Leading Article in the previous number. Railway communica-

tion has been improved not less than that of marine. The following is the exact table of lines, length and capital of our railways according to the most recent statistics :—

| | number | miles | capital |
|---|--------|-------|------------------|
| Lines completed | 55 | 2,067 | Yen 106,806,367. |
| „ not completed | 20 | 1,187 | „ 28,187,175. |
| „ obtaining the first and second permis- sions | 24 | 742 | „ 32,665,000. |
| „ obtaining the first permis- sion only | 41 | 1,208 | „ 50,850,000. |
| „ asking per- mission | 61 | 2,170 | „ 91,146,000 |
| Total..... | 201 | 7,374 | „ 309,654,542 |

Since own railway is developing in this manner, want of competent officers will soon be felt in the near future. To fulfill this immediate want some of the capitalists in Tokyo have established a technical school for education of engineers, clerks and other employees necessary for railway management. It was opened from beginning of this month. Three hundred students are collected for the opening session. The whole course is said to occupy only one year. During that time, the students will be thoroughly trained to occupy positions in various companies.

THE CENTRAL BANK OF JAPAN.

The Nippon Ginko, the Central Bank of Japan, held its regular general meeting of shareholders on the 16th ult.

Some sixty shareholders, an official of the Imperial Household Department, the Financial Minister, the Vice-Minister, and the Secretaries of the Department gathered together in a room of the office building. Reports of the business transacted during the half-year (January to June 1896) and of the expenditure in the construction of the new office, were read first. But the chief purpose of the meeting was to adopt the Profit-Dividend Bill introduced by the Directors of the Bank. The bill having been adopted, the following was passed :

| | |
|--|----------------|
| Profits of the Half year | Yen 1,940,679. |
| Balance brought forward from the Previous half year. | Yen 187,446. |
| total | 2,128,125. |
| Fixed Dividend (at 6%) | Yen 675,000. |
| „ Reserve..... | Yen 250,000. |
| Bonus to the Directors and the Assistants..... | Yen 98,000. |
| Properties and Furniture | Yen 57,500. |
| Fund for Redemption of Office Building Expenditure | Yen 70,000. |
| Special Dividend (at 7%) | Yen 787,500. |
| total | Yen 1,938,000. |
| Leaving a Balance of | Yen 190,125. |

INVESTIGATION OF FOREIGN TRADE.

According to the bill passed by the last session of the Diet, the Department of Agriculture and Commerce is now preparing to send seven graduates of the Higher Commercial School to the different commercial centres of the world in order to investigate foreign trade,—

one each to London, Paris and San Francisco and two each to New York and Shanghai. The candidates are already decided upon and we will soon see them nominated formally. The necessity of this kind of young men, equipped with modern science and trained by actual experience, is beyond question. We hope they will play their part most earnestly.

THE RECONSTRUCTION OF THE OSAKA HARBOUR.

The Reconstruction of the Osaka Harbour is now on the eve of accomplishment in fact. The City Assembly has already consented to the disbursement of *yen* 15,000,000 or more for the expense of the reconstruction. But being advised by the Architects Council of the Marine Department, the Assembly decided again to increase the expenditure to the amount of *yen* 21,675,000 so as to make it sufficiently ample. The whole expenditure consists of two parts; *yen* 18,048,000 for the work and *yen* 3,627,000 for the interest upon the City Loan during the work. An estimated revenue of *yen* 1,427,000 is expected to be obtained by selling the reclaimed land; *yen* 5,240,000 by securing the Government's aid; *yen* 13,450,000 by raising the City Public Loan; *yen* 1,558,000 by imposing special City Taxes. As we have already stated before, we are strong advocates of the reconstruction policy. Even at present

Osaka is an unrivalled centre of commerce and industry. By completing the work it will, no doubt, become more powerful and more influential as a city.

THE PROPOSED CENTRAL CANAL OF JAPAN.

A plan to divide the main island of Japan into two parts by digging a central canal has been constantly proposed by some engineers. Though it has been proposed to and approved by public, no one yet made up his mind to realize the programme until recently. Mr. Sakurada and others are now planning to establish a canal company with a capital of *yen* 2,500,000. Their programme is to dig two canals; one from Tsuruga to lake Biwa and the other from the lake to the river Yodo. The first canal is said to be 13 $\frac{3}{4}$ miles long by 24 feet wide, while the second is only 8 $\frac{1}{4}$ miles long with the same width. When completed the canal will serve to open water communication between Japan Sea and the Inland Sea, to generate hydro-electricity of 25,000 horse-power, and to allow torpedo boats to pass in time of war. Whether the company will receive the formal recognition of the Government or not, is not yet ascertained. But this kind of enterprises will always receive popular sympathy.

THE AUSTRALIAN LINE OF N. Y. K.

The Nippon Yusen Kaisha, the Japan Mail Steamship Co., has already opened two new lines to Europe and America respectively. It is now preparing for a third enterprise. The Australian Line will be opened by the steamer Yamashiro-maru, which will leave Yokohama on the 3rd of next October for Melbourne via Kobe, Nagasaki, Hongkong, Thursday Island, Townsville, Brisbane and Sydney. Boats will be run on this line once a month regularly. We can not help being pleased with the prospect before us.

THE FAILURE OF SILK-WORM
CULTIVATION.

That our silk-worm cultivation was not successful this year is already apparent, but what proportion was really

lost is not yet clearly known. The statistics of raw cocoons, conveyed by the lines of the Japan Railway Company during the season, shows decrease of seventy seven per cent, compared with the same season of last year. The lines undoubtedly run through some of the most important silk-producing provinces. But the percentage of decrease is too great to be easily comprehended. This may, of course, be partly due to the actual failure of the cultivation, but partly also to the inactivity of the silk spinning factories. The latter, anticipating the rise in value, have not yet laid in as many raw cocoons as they need. Moreover, the Japan Railway Lines are not the only lines which convey cocoons. While, therefore, we can not recognize the above mentioned percentage as the real amount of loss, yet it is generally believed that the loss exceeds one-half of the production of the last year.





THE "AUTUMNAL DREARINESS".
(PAINTED BY TANI BUNCHO.)

THE FAR EAST.

Vol. I., No. 9.



October 20th., 1896.

THE NEW CABINET.

“Through the ages one increasing purpose runs.” In the succession of human events, there is evidently the so-called “reign of law.” The good gives way to the better, while the unjust is overcome by the just. The role of Premier has fallen, after all, into the hands of Count Matsukata who consequently has organized a new Cabinet containing elements more or less opposed to the policy of the last Cabinet. This, it seems to us, is a proper place to criticize the new Cabinet as a whole. Whether it is a solid entity or an unstable compound; whether it is built upon a rock or upon the sand; whether its foundation is based upon the very centre of popular sympathy or upon the mere tricks of petty politicians; whether it is full of energy for carrying out its programme and possesses the vigour to clear away obstacles; are questions which we wish to consider.

Mr. W. T. Stead, in the character sketch of the Gladstonian cabinet of 1892, said: “The Cabinet is a person-

ality of power. Wise it may not be. Strong it is, and must be, by the very nature of its existence. For it wields the strength of all English-speaking men, outside the American Republic. At its word the cannon roars along the deep. It makes a sign, and thousands of stalwart warriors march with beat of drum to death in African deserts or Asian jungles.” Of course, we believe that the recent Cabinet change is a step forward in the history of our constitutional government. But is the new Cabinet strong enough to command all the wealth, force and vitality of our country? Is it really the ideal cabinet which has been constantly before the minds of our leading men of thought? Undoubtedly these are not easy questions. Hard as they are, we must endeavour to answer them.

Each cabinet is, and ought to be, a distinct entity. For it is said that a cabinet meets, considers or decides, as though it were an individual. We can by no means criticize a cabinet, radical

or conservative, strong or weak, by simply observing two or three members of it; though after all the best way to discover the principles, activity and prospects of a cabinet, is to analyze it,—that is to say, to observe each of its members most carefully. A cabinet may be considered radical or strong, in case its foundation or important factors are inclined to that principle, though there may be two or three ministers whose views may seem more or less divergent. This consideration ought especially to be borne in mind in our country where party government has not yet wholly made itself at home.

The Matsukata Cabinet was formed under gloomy auspices. After the resignation of Marquis Ito, three weeks passed before Count Matsukata was formally appointed Minister President. At that time, he was supposed by our countrymen to be able to nominate at once a number of competent candidates for the respective portfolios, but things turned out quite the reverse. One or two Ministers were appointed one day, while another was nominated one or two days after. The construction of the Cabinet was so difficult that it took another fortnight to complete it. This was caused by the antagonism between the progressive and the conservative, the free and the oppressive, elements of the powerful *Genkuns*,* which pressed the new Premier so severely that he could not take decisive measures. To speak

the truth, he was at one time obliged to give up the hope of organizing the Cabinet. At last the work was completed and we found that three Ministers remained from the Ito Cabinet and that six had been newly appointed. There are eleven portfolios in the Cabinet, but at present, they are held by nine Ministers, the Premier and Colonial Minister taking charge of Financial and Military affairs respectively. Classified by their native provinces, four Ministers out of the nine are Satsuma men, while one each from Choshu, Hizen, Higo, Awa and Tokyo constitute the other five. Glancing at their rank, there are two marquises, three counts, three viscounts and one commoner. From this point of view the new Cabinet may be called a noblemen's Cabinet. Judging by their professions, two are admirals, one a retired vice-admiral, one a lieut.-general, one a feudal lord, while the other four, sprang from the civil service. If we look at their ages, the average is fifty six, the oldest being the Premier who is sixty two, while the youngest is the Minister of Justice, whose age is only forty seven. It may not, therefore, be called a Cabinet of old-men. Without going into detail regarding these comparatively minor points, let us proceed to our criticism proper.

The Restoration of 1867 was the greatest reformation we have ever seen in our political history. Success is the root of power. Ever since that time, the

* For explanation of the word *Genkun*, see THE FAR EAST, Vol. I., No. 8., page 3.

leading retainers of the Satsuma, Choshu, Tosa and Hizen clans, who played the most important parts in the Restoration, have occupied the most powerful positions in both the military and civil services. But since Count Itagaki, the leading representative of the Tosa clan, retired from office in 1874* and Count Okuma, a Hizen statesman, was thrown out from the Government in 1881,† the remaining representatives of both the Satsuma and Choshu clans mutually promised to maintain an *entente cordiale*. From this time forward, men of the Tosa and Hizen clans have generally occupied themselves with the formation and development of political parties. The *Jiyu-to*, the Liberal Party, was founded by Count Itagaki. The *Kaishin-to*, which became later the nucleus of the present Progressionist Party, was organized by Count Okuma. Independent of each other as they were, these two parties, which had a common enemy and a common purpose, had generally acted together as the Opposition during the first five or six sessions of the Diet. But in the last session of the Diet, Marquis Ito, the Premier and the leading statesman of the Choshu clan, openly combined with the Liberals. The reason assigned was the need of securing a majority in the House of Representatives in order to pass the different financial measures after the war. To speak from the historical point of view, the combi-

nation of the Satsuma and Choshu men in the Government was wholly gone from this period. Here lies the origin of future party government. The Satsuma statesmen came eventually to an understanding with Count Okuma and his followers. As a direct result of this combination, the last Cabinet change came about. This is the reason why the present Cabinet contains so many representatives of the Satsuma clan. From these facts, we see that a brilliant party government—a government which is responsible to the people as well as to the Emperor—is not far beyond our reach.

The basis of the new Cabinet consists of the four Ministers, Counts Matsukata, Okuma, Kabayama and Viscount Takashima. Counts Matsukata and Okuma were pure opposition statesmen during the Ito Cabinet. To speak frankly, we believe in the ability and experience of the former as Minister of State for Financial Affairs. But for the office of Minister President of Japan who needs commanding ability, a general knowledge of modern science, and a thorough acquaintance with the politics and commerce of the world, we regret to say that we have no more competent candidate than Count Matsukata at present. Yet he is a statesman, we are assured, who knows what is meant by the word "responsibility." He will not, nay ought not, take such an unconstitutional meas-

* † For the reason of these retirements, see the leading article of THE FAR EAST, Vol. 1, No. 2, entitled "The Evolution of Japanese Politics."

ure as that of dissolving the House of Commons, when it shows the same minority on the Government side after having been once dissolved. A rumor runs that the new Minister President will make an address before the meeting of the prefectural governors on the 12th inst., about the future programme of the administration. We do not now know what the manifesto of the new Cabinet will be. It must contain, certainly, something about the responsibility of the Cabinet, the readjustment of the national finances, an active diplomacy, and a fuller recognition of personal freedom. The manifesto, it seems to us, will really be the *Parcæ* who are to decide the fate of the Matsukata Cabinet. For by reading that document both enemies and friends on the political battlefield will be clearly known.

What we hear of the Budget for the next fiscal year is noteworthy. It was really a guillotine which beheaded the Ito Cabinet. Until the next session of the Diet, we have no means of knowing the definite balance. But we have learned from a reliable source, that the total sum of expenditure demanded by the various departments amounts to almost *yen* 307,000,000, while the total estimated revenue amounts to only *yen* 225,000,000. To make the deficiency as small as possible, the ex-Minister of Finance tried to economize the proposed expenditure but failed. Count Matsukata and his colleagues, we hear, recently came to the final decision of economizing to the extent of *yen*

60,000,000 in all. To bridge the gap still remaining after this reduction, they will not increase the present rate of taxes nor impose a new duty, but will propose the sale of public bonds. We have narrated these propositions as we have heard them.

Of Count Okuma we have already expressed our opinion in the last number. He will surely endeavour to solve the Korean question at the outset. He has already summoned Mr. Hara, our Minister Plenipotentiary at Seoul, in order to obtain directly from him ample information. He has not yet indicated his future policy toward Korea,—indeed there would be no propriety in his doing so openly—but he will not, at any rate, forget to lead the Koreans in the path of civilization, as we were lead by our Western friends, nor allow them to reject our reasonable claims without definite excuse. Industrial enterprises like the construction of the Fusan-Seoul railway will sooner or later be undertaken. A narrow, barren and mountainous peninsula though it be, Korea commands the fate of all Asia. We hope the new Foreign Minister will show his ability in the solution of this question at the outset of his administration.

But what we deem more important than the Korean question is the expansion of our commerce and industries. These are the only securities of peace at present. The reason why the Powers do not rise in armed conflict under circumstances which would almost certainly have provoked it half a century ago, is

simply because they fear the destruction of their increasing commerce and industries. The new Foreign Minister, who is a man of realization rather than of imagination, will evidently pay his serious attention to these matters.

The new Cabinet should congratulate itself on having a strong Minister at the Home Office. Count Kabayama was originally a soldier, but at the same time he has the knowledge, ideas and ability befitting a constitutional civilian. His indomitable courage and fine strategy are recognized and respected by the public. During the War, he discharged his duty most admirably as the Chief of the General Staff of the Japanese Admiralty. In the second session of the Diet he was one day explaining the enlarged scheme of Navy as Minister of that Department, and knowing that only a discouraged minority of the Lower House was on his side, he frightened the House by crying out: "What will you do if cannon balls should explode over your heads in the near future?" As an admiral, he is highly respected by hundreds of naval officials. As a statesman he has large influence with certain politicians outside the Government. As soon as he was appointed Home Minister, he made a trip through the provinces damaged by the recent floods. It will be interesting to see what attitude he will take toward the freedom of the press, of speech, and of political association what measures he will propose for the improvement of the river banks and the relief of the sufferers from the floods and especially

for the disbursement of the Surplus for the inevitable expenditures.

Viscount Takashima is a shrewd politician as well as a valiant warrior. He takes charge of the War Office together with the Colonial Office. He was one of the members of the Ito Cabinet. But judging by his past history he ought to belong to this Cabinet rather than to that. He was Minister of State for Military Affairs in the first Matsukata Cabinet and went out of office on account of the downfall of that Cabinet. From that time till August 1895, he was constantly recognized as a fearful enemy to the Ito Cabinet. Even after he was appointed Colonial Minister, he strongly urged the admission of Counts Okuma and Matsukata to a share in the Government. Now the circumstances are better than he thought and his position in the new Cabinet is much more influential than in the last. The administration of Formosa, the increase of the Army, the construction of the coast forts, and very many other urgent matters demand his attention. Among others, in the administration of Formosa or rather in the reformation of the Formosan government, he ought to show our splendid faculty for ruling a conquered territory.

Marquis Saigo and Viscount Yenomoto were also members of the Ito Cabinet. The former determined to remain in power at the urgent request of the new Minister President, while the latter accepts the principles of the new Cabinet. Marquis Saigo is a younger

brother of the great Saigo. He may not be an active and unrivalled Minister of State for Naval Affairs, but having had a long experience in that Department and considerable influence among the officials, he adds great weight to the Cabinet. Viscount Yenomoto was born a retainer of the Tokugawa Shogun. He was sent to Holland to be trained as an officer of the Shogunate Navy. In the War of the Restoration, he fought against the Imperial Army commanded by officers of the Satsuma, Choshu, Tosa and other clans. Having surrendered with his soldiers, he was released from a severe punishment and was afterward sent to Russia as our Minister Plenipotentiary. Thus he may be called a foreigner as regards the new system of government and his presence in the Cabinet will make little difference. For these very reasons, we will not blame him for his strange attitude in not even tendering his resignation with the other Ministers of the Ito Cabinet. But now that he has promised to remain in power, he will naturally do his best for the development of agriculture and commerce in Japan.

Viscount Nomura, Mr. Kiyoura and Marquis Hachisuka have a somewhat peculiar situation in the new Cabinet. The two former have an intimate relation with Marquis Yamagata, while the latter is an admirer of Count Inouye. Some say that the reason why these three statesmen were appointed members of the Matsukata Cabinet was that the influence of the powerful *Genkuns* might

flow through these channels. We do not believe these statements, because we know Marquis Yamagata and Count Inouye are not so unwise as to interfere with others' business, a business which they themselves neglected to undertake. We have much reason to believe in the personal fitness of the above mentioned three Ministers for their respective positions. Viscount Nomura, Minister of Communications, once held the office of Postmaster General. Mr. Kiyoura, Minister of Justice, will doubtless be of service to the judicial administration, after the enforcement of the revised treaties, since he has had a long experience with judicial affairs as Vice-Minister. Marquis Hachisuka, the feudal lord of Tokushima and ex-President of the Upper House, has more or less influence among the peers. He will show, this time, how far he is able to serve as the highest administrative officer of the Department of Education.

As a whole, the new Cabinet is undoubtedly far better than the old. The predominant Ministers are now busily employing themselves in invigorating the spirit of officialdom. They wish to bring young and vigorous elements into the Government, and have practically shown their wish by the appointments to the offices of Chief Secretary of Cabinet and Chief of the Legislative Bureau. They wish to economize both as regards unnecessary officials and expenditures, and this they have done in the arrangement of the Budget for next year, but

more radically in the Budget for the following year. They prefer to accept, as far as possible, all the measures adopted by the Diet at its last session. Were we asked whether the Cabinet is really an ideal one, as conceived by our countrymen; or whether it is strong enough to meet the obstacles in its path; we must answer "Not yet," for we believe it is not yet wholly satisfactory. Again, if we were asked whether it can control

a majority in the Diet or not, we must answer "It is at present uncertain;" for we know the Progressionists as a whole have not yet decided to help the Cabinet. They will hoist a definite signal after they have read the so-called manifesto of the new Cabinet. We will simply repeat the words of the famous poet: "Through the ages one increasing purpose runs."

October 9th., 1896.

SPECIAL CONTRIBUTIONS.

THE NATURE OF JAPANESE CIVILIZATION.

It seems to be a cause of no small surprise both to foreign observers and native thinkers that the mental characteristics of the Japanese people should be so different from those of the Chinese. It would naturally be expected, allied as they apparently are in race, in literature and civilization, that there should be a greater degree of similarity between them in their personal and national characteristics. In reality, however, these peoples appear to occupy, with regard to many important elements of character, radically different positions. The Chinese are conservative, persevering, slow to move; the Japanese are progressive, impulsive, fond of change. This contrast was most distinctly brought to light

in connection with the late war. On the one side, energy, enterprize, courage, organization, on the other side inactivity, lethargy, cowardice, anarchy—what a contrast! On the one hand we witness the sudden rise of a new power, on the other hand the utter collapse of a great empire. To Western minds inured to their traditional conception of what the Oriental mind is or should be, it is but natural that the sight of this great contrast should be accompanied by the sense of great surprise. The London *Spectator* once expressed its amazement in its own characteristic way. It said:—

"There is something in the Japanese mind which eludes us, which is intensely Asiatic, yet so differentiated from all that is in Asia, that

we seem, in studying it, to be in the presence of a kind of separate creation. Where else in Asia, for instance, is there the enormous, not to say preposterous, hopefulness betrayed in every Japanese book, or speech, or project, which reaches Europe? They are nearly the eldest of the peoples, yet in their hopefulness, their childlike self-satisfaction and their readiness to discard everything that is behind them for new experiments, they suggest a people of yesterday. They are the vainest of mankind, but their vanity produces nothing of that self-content which has arrested all but the restless children of Japhet, why?"

This intellectual puzzle would indeed be insoluble, were the Japanese, as is assumed, "nearly the eldest of the peoples." But the critical study of Japanese history seems to teach otherwise. The chronology of Japan which places the accession of the first Emperor, Jimmu Tenno, in 660 B.C., making him a contemporary (roughly speaking) of Sennacherib and Nebuchadnezzar, of Draco and Solon seems to be altogether too long. The European students of Japanese history, such as Mr. W. G. Aston and Mr. Basil Hall Chamberlain, think that authentic history began about a thousand years later than the above date, while the Japanese critics seem to hold that the reduction of some six hundred years would suffice to reach the region of historical facts, making thus the beginning of Japanese history synchronous with the beginning of the Christian era. Whatever the truth may be as to the time when the authentic history of Japan began, it is undeniable, I think, that civilization in its technical sense only began with the coming of

Buddhism, that is, in 552 A. D., the 13th year of the reign of Emperor Kimmei when a Korean ambassador arrived at the court of Yamato with a sacred figure of the Buddha, certain utensils used in worship, and a few books of sacred scriptures. It was from this time on, that the great civilization of the continent steadily poured in with might and main. I do not wish to imply that we find no trace of foreign influence before that date. Indeed the Confucian classics were introduced according to tradition in 285 A. D. in the 16th year of the Emperor Ōjin and it is said that chroniclers were first appointed in 403 A. D. to keep record of important events. Whatever the truth may be as to the correctness of these dates, it is no doubt true that long before 552 A.D., the arts and civilization of the continent began to exert their influence on the thought and manners of primitive Japan. It is also clear from the very fact of the great suddenness of the mental awakening in the middle of the sixth century, that previous to that time certain preparatory stages must have been already passed through, and that at that time the people were sufficiently advanced to be able to appreciate the thought and civilization of China then in the zenith of its glory. So much we must grant for the earlier introduction of continental civilization, but this by no means invalidates our contention that it was only with the coming of Buddhism that Japan placed herself unreservedly under the dominant influence of the Chinese civilization. I

believe it can be said with perfect justice that the introduction of Buddhism was an epoch-making event in the history of Japanese civilization. What Confucian classics failed to accomplish with their simplicity and directness of moral teachings, the religion of the Buddha, with its gorgeous ceremonies, its gilded images, its great temples, its appeal to the superstitious mind of the time, successfully accomplished: it opened up before the dark uncultured minds of the people the glorious vistas of civilization. From this time on, Japanese history suddenly increased in events and interest and the victory of the Chinese civilization was assured. Students were dispatched to China, then in the first years of the great Tan period, to learn its religion and civilization. These young men, ambitious of future distinction, braved the winds and waves of the Yellow Sea, just as in recent times a similar class of men braved the dangers of the Indian Ocean and of the Cape of Good Hope in visiting Western lands. Early in the seventh century the laws were framed for the first time by the great Crown Prince Shotoku Taishi; about 650 A.D. an elaborate system of government, with court ceremonials, with official bureaucracy, and with a highly developed system of laws, was inaugurated, the whole thing being an imitation of the Chinese political system. In 712 A. D. the *Kojiki*, in 720 A. D. the *Nihongi*, the two oldest histories, now extant, were compiled.

Now if we compare the date 552 A.D.

which we have fixed upon as the beginning of civilization in Japan, with the corresponding date in European history, we shall be surprised to find that when Japan was making her first start in civilization, the modern nations of Europe were also doing the same thing. Let us for a moment glance at contemporary events in Europe. In 496 A.D., which is but fifty six years previous to the Japanese date, we find that Clovis I., the founder of the French monarchy, embraced Christianity, being baptized with three thousand of his nobles. The unenlightened state of the times we can well imagine when we read that on hearing a sermon on the Crucifixion, he exclaimed that if he and his faithful Franks had been there, vengeance would have been taken on the Jews. In 597 A.D. which is only forty six years later than our date, we find that St. Augustine with forty monks arrived at the coast of Kent, having been sent as missionaries by Pope Gregory I. We know from the story regarding the origin of the wish in the great Pontiff's mind to convert the Anglo-Saxons, namely, that the Saxon youths were sometimes exposed for sale in the slave market at Rome. About the same time Columba and other Irish missionaries were active in Germany, and in 575 A.D. the first monastery was established in Bavaria. Thus we see that while in the Far East, Japan was coming under the sway of Chinese Buddhism and Chinese civilization, in Europe, the so-called modern nations, Germany, France, and Eng-

land, were coming under the sway of Roman Christianity and Roman civilization. Japan is, therefore, instead of being "almost the eldest of the peoples," a young nation, like to one of the modern nations of Europe. She should be classed, not with China, India, Persia and Egypt, but with Germany, France and England. Her face is set not backward toward the hoary past, but forward toward the ever-brightening future. No wonder that her people show energy, enterprise, and hopefulness, characteristics not found in the peoples of China, and India, but only in the modern peoples of Europe. The so-called Oriental characteristics are generalized ideas based upon observations of the present social conditions of the old nations of Asia. Those characterizations might be extended as far as the Yellow Sea, but no farther: for right across that sea in the farthest limit of the Far East live a people who are modern in origin, and who claim as such kinship with the newest peoples of the West.

But the intellectual puzzle thus solved leads us to another question. Why was it, it will be asked, if Japan started at the same time with European nations in the course of civilization, that she fell so far behind them in attainment? For it is undeniable that in 1853 when Comm. Perry came, Japan was at least a century and half behind Europe. The feudal system had indeed passed its palmy days, and the industrial development, notwithstanding thousands of re-

strictions on all sides, had reached the stage which made the old ideas of government by and for the exclusive military class almost impossible. But such days had come to Europe two centuries previous. The great inequality, however, was best seen by the world-wide difference in scientific culture and in the appliances of the mechanical arts. In this respect there could scarcely be any comparison. Japan was a mere child lisping unintelligible sounds, and Europe a grown up young man versed in the accumulated knowledge of the centuries. Now what was the cause of this great difference? Was it in an inferiority in racial endowment on the part of Japan, which must for ever make European peoples the leaders and Asiatic peoples their followers? No egotism on the part of one race could be greater than such a claim by the European. I believe Japan has fully shown through her wonderful mental activity in recent times and through what she has already accomplished that any such claim of superiority by European peoples is entirely unfounded. I believe, on the contrary, that this great difference in the development of civilization can be more truly and satisfactorily accounted for, by remembering two things: first, that Japan has had no comrade in association with whom mutual competition and mutual aid might be secured in the course of her past history; secondly, that the poverty of the intellectual inheritance with which she started in her career of civilization

precluded her from making much higher attainment than she did.

I do not know whether it ever occurred to any European to note the singular environment in which Young Japan was placed and within which she grew up. While the modern nations of Europe have lived from the very beginning of their history in perpetual conflict with each other and through competition have attained a most varied culture and a high stage of civilization, Japan was compelled during all these centuries to live a life of solitary confinement without competition with the other nations of the world. Korea and China have existed indeed right across the waters. But there was little sympathy between those old peoples and this new nation. The former proudly occupied the position of teachers, the latter humbly accepted that of a pupil. The former were great in culture and the arts of civilization, the latter was strong, brave and warlike. Just as there could be no competition between the barbarians of Northern Europe and the cultured citizens of Rome and Constantinople, so there could be no competition between Japan and China. Japan may be compared to a bright young man, without brothers or sisters, without comrades in his plays and in his studies, brought up by a kindly grandmother. He would have luxury and ease, indeed too much of these, and would see little of hard struggle in competition and rivalry. Would not such a young man when made to face the reality of life feel most

painfully the disadvantages of his isolated education? It was just so with Japan. The geographical condition of Eastern Asia forbade the rise of any other new people besides Japan. I often think, and think with deep regret, that if the large tract of territories now covered by the Mongolian desert had been an inland sea, filled with the warm waters of the Pacific, the state of things to-day would have been quite different. In that case we should have had five or six peoples living side by side, and through mutual competition attaining to a high stage of civilization. But nature has ordered otherwise, and the influence of this singular environment on the development of Japanese civilization has been extremely marked. Once in the seventeenth century Japan seemed indeed as if she were joining the company of the modern nations of Europe. Portuguese and Spanish trading ships were regularly seen to enter the Inland Sea, and the Dutch and the English were not without their share in Japan's foreign trade three hundred years ago. Japan's own ships, manned by her own sailors, used to visit the western coast of Mexico and the islands of Luzon, while her adventurous sons, a large number of whom as pirates swarmed the southern coast of China, and even went as far as Annam and Siam. Her ambassadors, scores in number, went to Rome, both by way of India and the Cape, and by way of Mexico and Spain. But before many decades had passed, the nation's gates were strictly closed against European intercourse. Thus

was Japan left alone, to live her own singular life and develop her own singular civilization. She was left alone without touch with Europe during the time when the latter was making her unparalleled strides in industry, science, literature and politics. The Renaissance and the Reformation, modern philosophy and the French Revolution, the progress of inventions and the rise of the American Republic, how much do all these signify for the nations of the West ! And to be kept out of touch with these great movements must have been to Japan a loss indeed.

In addition to this, we must now consider the nature of the intellectual inheritance with which Japan started in her career of civilization. I have already devoted so much space to other matters that there is but little space left for this very important topic. It is a topic vast in its scope and deep in its import. It requires in reality a separate treatment, but here in this connection only a very brief outline can be given. Compared with the intellectual inheritance of modern Europe that of Japan was, we must confess, meagre, and inadequate to supply materials for the highest development of civilization. We indeed had two very precious gifts for which we ought to be for ever grateful to the old world—Confucianism and Buddhism. It was the teachings of the Chinese sage which gave shape and content to the social and political life of our people. The classics were one supreme source of moral culture, before

which the whole people, without distinction of rank or station bowed as before a divine authority. No word can be too strong in recognition of the service which that system rendered to Japan's moral culture. But every moral system has a limit, and Confucianism was not free from such a limitation. Its forte was in Hebraizing, to borrow Matthew Arnold's phrase, and its strength was its weakness. It ignored the entire world of idealism. It too often degenerated into a narrow and shallow kind of moralizing, and made itself a heavy burden unbearable for the human mind. This grave defect was remedied by Buddhism. Its pantheistic idealism gave free scope to speculation and opened up an entirely new world of thought to the Japanese intellect. Its persistent effort to find the hidden meaning of things, to reach in its eager search the eternal reality behind this world of impermanence and change, gave that idealistic temper to the Japanese mind which is best seen in the refinement of taste in art and manners.

But after all, do we not miss in Japan certain elements which constitute the very essence of the social life of the West ? Do we not miss the idea of personality, the best gift of Christianity to the world, which so much developed and refined the old Greek idea of liberty and the old Roman idea of personal right ? The old-time Japan was all through its history ever a stranger to these ideas. Her ideal government was a government by a benevolent despot,

who presided over the affairs of state as a father over his children, and who was responsible not to his subjects but to Heaven. His ministers were responsible not to the people, but to him alone. The people might be well cared for, but this was the outcome of a purely voluntary act on the part of the ruler, and there was no security that such a good government would continue forever. Again do we not miss the spirit and method of scientific inquiry? Descartes, Bacon, Copernicus and Newton could never have arisen in old-time Japan. There did not exist the necessary elements for the production of such men. It was a world more like the ancient world of the Romans and the Greeks. In religious matters, there were scepticism and free thinking among the educated few, and superstition and idolatry among the masses. Their was, in a word, no science to render a reasonable account of nature and all its occurrences, to free the minds of men from the thralldom of superstition and to furnish ground for intellectual speculation. This condition of things was, however, unavoidable. We did not have the Hebrews to teach us religion, the Greeks to teach us the scientific method, the Romans to teach us about law and personal right, we did not have, moreover, the Saracens to teach us the sciences and to incite us to further investigations.

Such are the limitations under which Japan has laboured in her past career. But the conditions are entirely changed now. No sooner were the country's doors thrown wide open than we were in the whirlpool of the world's competition. It is impossible for Japan to march slowly. Railroads, telegraphs, steamships have brought us close to the civilized world of the West. The history of New Japan is a history of the conflict of two sets of ideas, of the new ideas from the West with the old dominant ideas. The problems of civilization in Japan are the problems created through this conflict of ideas. Her task is to find some means for the adjustment of her old life and institutions with the conditions of the new environment. The case is almost unparalleled in history, in the gravity of her task and in the far reaching effect in case of her success. She needs certainly the sympathy and prayers of the best people of all lands.

YOKOI TOKIWO.

[Rev. Yokoi Tokiwo, son of Yokoi Shonan, the pastor of a congregational church in Tokyo, a famous writer on religious and philosophical subjects, and a contributor to both foreign and Japanese periodicals, studied in the Theological Seminary of the Doshisha, Kyoto and in Yale University, U.S.A. He has been working for the progress of Christianity and has been the Editor-in-chief of the *Kiritato Kyo Shimbum* and the *Rikugo Zasshi*, the former is one of the principal Christian weeklies and the latter a Christian monthly of not less importance. He has recently returned from his second journey to America.]

THE MODERN DRAMA OF JAPAN.

(Continued)

II. HARD-HEARTEDNESS AND CRUEL-
TIES IN THE PLOTS.

I have already dwelt in my previous article on the extreme cruelty of the plots, as regards vicarious substitution, which are opposed both to common sense and to humanity. Of these the most pitiless and inhuman is that of killing one's own dearest child, or deeply attached wife.

Look at Karaki Masaemon of the Iga-goe, for example. Although this drama is a noted tragedy, popular and highly acceptable even at the present day, when we come to the scene of Okazaki, where Masaemon kills his own child, the beholders gifted with common feeling and understanding cover their eyes and refuse to look longer. The following is a summary of the play.

There was a *samurai* named Watanabe Yukie. Sawai Matagoro, a *samurai* of the same fief, killed him and fled to Yedo where he had friends among the *hatamoto** of Tokugawa. Out of friendly feeling they hid him, but at last tried to send him with a number of swordsmen as his guards, down to Sagara in Kyushu where he might live incognito.

Watanabe Yukie had a son, Shizuma by name. The latter cursed Matagoro and decided to kill him in retaliation for the murder of his father; but being

powerless himself to prosecute his plan, he asked the assistance of Karaki Masaemon, whose wife Otani by the way was a daughter of Yukie and sister of Shizuma himself. Although in the age of our feudalism it was the *samurai's* code of honor that he ought to avenge the death of his parents, in the case of the murder of his parents-in-law, there was no such fixed law, but it depended altogether on the good pleasure of his feudal lord, who might or might not permit retaliation. But Masaemon took the matter deeply to his heart and felt strongly for the orphaned and lonely Shizuma. With a firm resolution he took up Shizuma's cause and agreed to render him assistance as his second when he should meet his enemy. Masaemon asked most importunately the leave of his feudal lord, and started with Shizuma, following the track of the enemy Matagoro. But before they reached the post-town of Okazaki, Masaemon found out that their enemy Matagoro and his suite were also on their way to the town, and, therefore, Masaemon and Shizuma took different routes and began their search. Here commences the famous scene of Okazaki.

At a barrier-gate about a mile from the town, Shizuma met a coolie carrying a letter. Finding his manner suspicious

* The *hatamoto* were direct vassals of the Shogun.

he looked over the letter box, while the carrier was absorbedly looking through his field-glass and at once saw that it was a secret message from a *hatomoto* of Yedo addressed to the *samurai* Yamada Kobeye, informing him of the westward journey of Matagoro. From the letter Shizuma found that Yamada Kobeye had not yet met Matagoro, but that his daughter Osode had been betrothed to him from her childhood. Shizuma, boldly pretending to be Sawai Matagoro himself, presented himself to Osode and by her introduction was led into the house of Yamada Kobeye. Although Kobeye perceived at once that he was not the true Matagoro, and was inclined to suspect him of being Shizuma himself who was known to be looking for Matagoro; he took in the counterfeit Matagoro as if he were really deceived, and entertained him.

But Karaki Masaemon who had no special permission to pass through the barrier-gates of the town by night, forced his way through one of them and was pursued by the officers of the gate. When he came to the front of the residence of Yamada Kobeye, he hid his swords in the snow and facing the pursuing officers said, "I am only a tradesman, not a *samurai* who breaks through barrier-gates." They would not, however, listen to his pleading words, but on the contrary sought to arrest and confine him. Masaemon, however, was skilled in all the military arts of the *samurai*. He threw down his pursuers one after another and would

not let them approach him. When Yamada Kobeye saw this from within, he ran out and said to the chief of the officers, "This man is a tradesman of my acquaintance and not a *samurai* who breaks through barrier-gates." He thus conciliated them and sent them off. He invited Masaemon into his house and complimented him on his skill.

"Your style" said he "is the same as mine, but in training and skill, why, you are far ahead of me."

They now saw one another's faces under the light as they sat.

"Are you Yamada Kobeye, the honored master of my youth?"

"And are you Araki Shotaro to whom I taught the military art of the *samurai* some years ago?"

So the teacher and the pupil met most unexpectedly eighteen years after they had separated. The old wife of the teacher also came out to entertain the pupil.

"Being your old teacher" said Kobeye "I venture to ask of you a great favour. I have a son-in-law named Sawai Matagoro, whom a youth, Watanabe Shizuma by name is seeking as his father's enemy and murderer. He is but a youngling unskilful in the warrior's art, and he need not be feared, but we are not without anxiety and misgiving on account of his second, Karaki Masaemon, who is generally known to be the best sword-man in Japan. There is certainly no one besides you who could meet him with advantage and be an invulnerable defence for Matagoro. If

you have not yet lost the grace of gratitude which you owe me as your old sword master, pray consent to take my place and be his second."

Masaemon was greatly surprized at this most unexpected request of his old teacher, but not revealing his inner feeling replied:

"I willingly accept my old master's charge. I will be the second for Matagoro. But can I meet him?"

"As you have consented to my request you will, with my pleasure, leisurely see Matagoro."

Their conversation, then, turned to other subjects, and in the meantime Kobeye went out on a summons from the village chief. Masaemon, continuing his conversation with Kobeye's old wife, began to cut the tobacco leaves Kobeye had left off cutting, while the old woman went on spinning her cotton. At this moment, at the front of the door came Otani, the wife of Masaemon seeking for lodgings. With her newly born child in her bosom she had arrayed herself in pilgrim costume, and was following the track of her husband, Masaemon, and her brother Shizuma and had already become sick on account of the cold winter's snow and was hardly able to walk any further. Masaemon rose to open the door, but at once recognizing his wife Otani, he shut the door back on her and would not let her in. The old woman felt pity for them and wanted to give them lodgings, but Masaemon, pretending to think it injudicious, persisted in his opposition. The old

woman comforted her and told her that if she could go a half a mile farther, she would find the post-town hotel, that she might exert herself a little though unwell, and that she could lodge there with comfort. Otani was, however, now unable to move a step farther and fainted away. The old woman wished to warm up at least the young child to life and health and took him into the house. But when she went in, Masaemon quietly went out of the door, burnt some fuel and warmed Otani back to consciousness, and as he nursed her, he whispered in her ear, "Here in this house, the opportunity is now presented to me of ascertaining the whereabouts of our enemy, Matagoro. Pray, leave this place at once. Should the truth happen to be known to members of this house, our great cause would be lost. Be not anxious, the child is being taken care of in this house." So saying he bade her go.

At this moment, but not too soon for the cause of Shizuma and Masaemon, Kobeye came back and told him that he had ascertained the whereabouts of the true Sawai Matagoro and that he was going to introduce him to this unfortunate youth. Kobeye's old wife who was near by in the house came in rejoicing and said, "We have here this Shotaro to meet that peerless Karaki Masaemon. Besides, we have all unexpectedly got this child of Masaemon as a hostage." She then continued to tell him how she was nursing the child. For when they examined the card that was hung from the child's waist it was

written "Shotaro, the eldest son of Karaki Masaemon." Kobeye was very much pleased and remarked, "Matagoro is very fortunate to have gained possession of this child of Masaemon as a hostage. Let the child be carefully nursed." But he had hardly finished his sentence when Masaemon robbed the old woman of the child and pitilessly thrust his shorter sword through the child's throat. Kobeye was struck with surprise and demanded of him an explanation. But Masaemon only laughed, and said, "If Masaemon is a great man I too am great. When we meet in a fight to decide the supremacy, why should we appeal to the despicable means of holding hostages to break the spirit of one's enemy." As if insensible to the grief he felt, he threw the dead child out into the garden. When Kobeye saw this, he said, "such indeed is the brave hearted man's soul! Let him meet Matagoro." He bade Osode to lead in Shizuma, the counterfeit Matagoro, from another room. Both Shizuma and Masaemon were astonished at the unexpected meeting under such circumstances. Kobeye lamented and said, "That the counterfeit Matagoro was Shizuma I could see when I first met him; but that Shotaro was Karaki Masaemon, I perceived only when you killed your child. Heroes and great men too have tears to shed. The tears in your eyes have pierced through my breast. My duty towards Matagoro is now sufficiently done. I appreciate your gallant, manly spirit. I will inform you of the true

whereabouts of Matagoro." He told him the truth, so that Masaemon and Shizuma were able to pursue Matagoro. (An outline of Igagoye Dōchūyū Sugoroku, Act 8. The Scene of Okazaki.)

The Igagoye is one of our noted productions. In its Scene of Okazaki the climax of the whole play is reached. In view of the variety of its incidents and the strangeness of its coincidences, it has always had the applause of the beholders. But when Masaemon kills his own innocent child, why! what a scene it is! What necessity was there that he should kill him? Though loyalty and filial piety constitute the spirit of the *samurai*, and the *samurai* of dramas are themselves the embodiments of loyalty and filial piety, to kill one's own child under these circumstances—can it be loyalty? Can it be filial piety? If this Masaemon is not insane, when duly considered he may be criticized as an embodiment of the pitiless spirit of evil. But that the beholders in Japan do not, nevertheless, pronounce him painfully cruel, but even manifest a feeling of sympathy towards him, is, for the proper development of our tragedy, something I can not pass over with complaisance.

To give another example: Adachigahara of Oshū in its scene, "The funeral service of Sodehagi at the House of Kenjō," is not less remarkable for cruelty and pitilessness than the scene of Okazaki just given. Let me now briefly narrate the story.

In Oshū there was a powerful family of two brothers, Abe Sadato and

Muneto. Taking their seat of operations in Oshū they rebelled and refused to obey the Imperial orders. But when Minamoto Yoshiie was sent to put them down, their forces were routed and they themselves were put to flight, but in the meantime they secretly sought a favourable opportunity to rise again. At this time there was in Kyoto a *samurai* named Kenjō Naokata who had two lovely daughters. His elder daughter left her father's house and was privately married to a wandering *samurai*, Kurosawa Sachu, who was Abe Sadato in disguise. The other daughter Shikita became the wife of Minamoto Yoshiie. Kenjō was the groom to the Emperor's son, Prince Tamaki. The Prince was carried away by robbers and all traces of him were lost. This was really Sadatō's doing. For this the Imperial court found fault with Kenjō, and Yoshiie being his son-in-law could not free himself from the suspicion of complicity with the case. Among the court nobles there was at this time a man called Katsura Chunagon. His father had been found fault with by the Imperial court some years before, but this fault had been already pardoned and the son had been permitted to succeed to his father's rank and estate, and was titled Katsura Chunagon as above. But he was, Sadatō in disguise, who now pretending to be the son of the old Katsura Chūnagon, was numbered among the court nobles, and with this new advantage watched for a favourable moment to plot again

against the Imperial Government. It happened that at this moment in Sotoga Hama, Oshu, Nanbeye, a hunter, ^{Chame} was arrested for having killed forbidden cranes and was in the custody of Yoshiie. This Nanbeye was ^{gave} Munetō in disguise. Here comes the scene at the mansion of Kenjō. Katsura Chūnagon came in with Imperial authority and ^{brother} gave Kenjō a branch of white plum flowers, making him to understand that a final and satisfactory explanation of the disappearance of his Imperial charge and of his connection with Sadatō through his daughter was now required, and that if he should not be able to clear himself of the charges brought against him, he would be obliged to commit *harakiri*. The Imperial legate saw Yoshiie also at the same time, and they asked him for a moment's delay. In the mean time Nanbeye was led out into the presence of the legate. But as the judge and the prisoner were really the brothers, Sadatō and Munetō, they recognized each other and communicated their ideas by means of a figurative poem on the plum blossom, without revealing their identity and the fact of their mutual recognition in their faces. Yoshiie was, however, sharp-witted enough to see through the device and let Nanbeye go free. Immediately after, the stage platform being turned round, the inner court of Kenjō's mansion is presented, where in the darkening twilight the snow may be seen falling in abundance. Here Sodehagi made her appearance, now an unfortunate, cold, sad, miserable, blind

woman, with her daughter Okimi then nine years old as her guide, playing on her *samisen* and seeking food. Sodehagi by her music and song appealed to the feelings of her mother Hamayu, the old wife of Kenjō, and hearing that misfortune might fall upon him at any time wishes to ask his pardon for her youthful errors and to share his sorrow with him. But when Kenjō heard this he was filled with indignation and ridiculed her saying: "You are a mean wretch as your husband is." She entreated him and plead for her husband, asserting that he was not a mean fellow, and showing him, as her proof, a letter her husband gave her on his departure. Looking over the letter Kenjō at once perceived that Kurozawa Sachu was only a fictitious name of Abe Sadatō, resident of Oshu, and was surprized to find himself the father-in-law of Sadato, and for the first time realized that there was ground for the Imperial court at Kyoto to suspect him. But Kenjō would not pardon the guilty Sodehagi and entered in to the house with Hamayu and disappeared. When, however, Sodehagi was left alone in her sorrow and sickness, Nanbeye (Munetō) happened to make his appearance and said "my good sister, be of good courage. Now is the time for us to force *harakiri* on Kenjō and undermine Yoshiie. The opportunity is here presented to us of realizing our heart's desire. Do help us at this moment." Thus saying he moved his eye brows and disappeared.

Now Sodehagi was obliged to choose between filial piety and conjugal fidelity—loving her father and obeying her husband; and not knowing which to choose, she killed herself. Kenjō also committed suicide finding no way of freeing himself from suspicion. Katsura Chunagon who saw all these events was about to leave the place, apparently with satisfaction and ease, remarking that the suicide of Kenjō was only proper, and as to Sodehagi it might be that she could not escape death: and that all these events would be reported back to His Majesty the Emperor. Whereupon Yoshiie cried out most unexpectedly, "Abe Sadatō of Oshu, stay!" He thus bade him stop there in his presence and exposed him. But having pity on Sodehagi he let him go for the time intending to decide the question of their respective claims to superiority on the field of battle. This is an outline of the third act of the *Adachigahara*. Although Sadatō is a rebel who has not the feeling of loyalty at all, and it may be doubted whether he has the natural feeling of love at heart, he is the hero of the drama. And being the hero, though a villain, his mental and spiritual traits should be drawn in a natural and life-like fashion, so that he may make an impression upon the audience. Even taking for granted the reasonableness of his robbing Kenjō of his charge, Prince Tamaki, and having enmity towards Yoshiie, why should he desire the death of Kenjō his father-in-law? It is a great cruelty for ordinary people to leave

wife and children and not to look after them for eight long years. But he knew that his poor wife Sodehagi had come there blind and begging for food, with their dear daughter Okimi as her only guide and strength; and, having seen all this after eight years of separation, he let her kill herself in his presence—call it, if you will, the strength of the *samurai's* will power, but what heartlessness! what cruelty! what violation of human nature!—especially as neither of the suicides could be of any help to Sadato. In short the death of his wife may be said to have been brought about by his own hands. Such a pitiless cruel deed no chivalrous spirited *samurai* could commit in real life. What kind of a heart is it that the dramatist has who

takes this aspect of the plot as its special merit,—that the beholding public has who, not to speak of hating it, have their feelings of loving sympathy and pity excited at the sight? In short, for the hero in a play, who should be the embodiment of loyalty and filial piety, to kill his own child or wife vicariously for the sake of loyalty or filial piety, this alone, we think, is a violation of human nature. But for him to kill his dearest wife or child merely to bring about his cherished desire or plan, there can be found no word of alleviation for the deed. As long as the plots having such scenes receive public applause, the improvement of the Japanese drama can not be said to be an easy task.

FUKUCHI GEN-ICHIRO.

THE OUTFLOW OF GOLD INTO FOREIGN COUNTRIES AT THE CLOSE OF THE TOKUGAWA DYNASTY.

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(Continued.)

IV. REASONS FOR REJECTING THE USUAL THEORY.

We admit the greater part of the facts, adduced in support of the theory considered in the last chapter, but unfortunately, we are unable to come to the same conclusion that its supporters have arrived at. In treating this subject, they have overlooked the two following important points:

1. Over and above the standard ratio between gold and silver, there existed a market value of currency in our country.

2. Therefore, gold and silver passed current at the market value, but not at the standard ratio of value.

Many scholars have erred in their explanation, because they have left these two points altogether out of sight. The

issuing of the *Keichō-koban* and the *Keichō-chōgin* (standard silver) laid the foundation for uniting the standards of our currency. The system of the Keichō period, as we have stated in the previous chapter, was founded upon the ratio of 1 to 11.87, which was in accordance with the market value of the two metals. The ratio of gold and silver abroad did not much differ from this. However, when, in the period Genroku (1688-1703 A.D.), the Government, adopting suggestions of Mr. Hagiwara, recoined the existing currency, the standard ratio between the two metals gradually became disordered, and widely departed from their market values. The circulation of five *momme* (291.18 grains) silver coins issued in the 2nd year of the Meiwa (1765 A.D.) was stopped, and it was soon followed by the issuing of the *Ansei-Nanryō-ni-shu* silver coins. With this issue a gradual degradation of the quality of gold took place and that of silver grew still worse. The old standard of gold 1 to silver 11.87 was entirely forgotten. The ratio was reduced to 1 against 10, 9, or 8 and the ratio prevailing during the Ansei period, *i.e.*, 1 to 6 capped the climax of the degradation of silver. However, the value of silver as currency, compared with gold rose, but this rise in value was nothing more than a legal arrangement. The current value of both metals as it is found among the people, was decided in accordance with the market value, that is, it was decided through the prin-

ciple of demand and supply. We are in possession of a most trustworthy record on this subject, the perusal of which gives the means for a most entertaining study of the science of currency.

Silver coins of the Keichō period were a sort of currency by weight, known as the "*chōgin* and *mame-ban*," which was a silver metal of definite amount, and was measured out by weight. 60 *momme* or 3494.14 grains of silver was to be given for one *ryō* of gold, that is, in case of payment of one *ryō* of gold, that amount of silver was measured out, and for half a *ryō* 1747.07 grains of silver were given out. Varying with the condition of the market, the ratio was not necessarily confined to the standard value, and it was not an unusual occurrence that the standard ratio was violated. However, in fixing the standard, the actual value of gold and silver was taken into consideration, so that it was rare to find the current value widely departing from the standard value. The system of the currency was in an embarrassing state during the period of Genroku, when the ratio between gold and silver was out of order, the great law of fixing the ratio according to the current value of gold and silver having been disregarded. The rule sixty *momme* of silver for one *ryō* of gold did not work at that time: so great was the difference between the value of coins fixed by the Government and the current value which prevailed among the people, who set up their own market prices at different times in different places, in order to give the

currency free circulation. Whereupon the Government issued an edict forbidding such transactions lest the standard value of gold and silver, as it was fixed by the Government, should be violated. It is impossible even for the strictest law to be fully carried out, when the same runs counter to the real good of the people. In this case, the edicts repeatedly issued remained altogether impotent and ineffective. Herewith we give the records kept by one of the money changers in Osaka, showing the variation of value of gold and silver:—

| Date. | Gold. | Silver. |
|------------|------------------|-----------------|
| 1707 | 1 <i>ryō</i> for | 4651.20 grains. |
| 1709 | „ „ | 3504.68 „ |
| 1713 | „ „ | 4651.20 „ |
| 1714 | „ „ | 3529.10 „ |
| 1716 | „ „ | 4360.50 „ |
| 1719 | „ „ | 2616.30 „ |

(With the recoining and improvement of the silver coins, the value of gold was depreciated.)

| Date, | Gold, | Silver. |
|------------|------------------|-----------------|
| 1733 | 1 <i>ryō</i> for | 3430.26 grains. |
| 1737 | „ „ | 5000.04 „ |
| 1803 | „ „ | 3895.38 „ |

(As a result of a great conflagration in the city of Yedo, gold rose.)

| Date. | Gold. | Silver. |
|------------|------------------|-----------|
| 1820 | 1 <i>ryō</i> for | 3662.82 „ |

In spite of the system of exchange, “one *ryō* of gold for 3494.14 grains of silver,” the current value fluctuated according to the quality and quantity of the coins. When communication with oreign countries opened, their market value too was not left undisturbed. Silver gradually depreciated until its

value reached the level of the market value of foreign countries. This state of affairs is described in the History of the Currency in the following words.

“Changes were made in the 2nd year of Ansei (1855), concerning the value of gold and silver, and the value of the latter fell till the ratio between the two reached 1 to 10.14. (the standard ratio of value at this time being 1 to 6). During the 5th year of Ansei, the amount of silver to be exchanged for one *ryō* of gold fluctuated between 4069.80 to 4651.20 grains, and in the sixth year, the market value of silver compared with that of gold was 1 against 15.31.”

Thus we find that in the 6th year of Ansei, the equality of value was, for the first time, preserved both abroad and at home, the ratio between the two metals in Europe and America being 1 to 15.19 in 1859, that is, in the 6th year of the Ansei period. Again the history tells us that in the 3rd year of Bunkyū (1863), it was decreed that the market value of gold should not be raised higher than 4651.20 grains of silver, but it rose higher and higher until it reached 5815.00 grains. The whole tendency was toward an increase in the value of gold and a decrease in the value of silver. Sometime previous to this period, in the 2nd year of Meiwa (1765), five *momme* silver coins had been issued, which were, according to the order of the Government, to take the place of the existing *chōgin* and *Kodama*. Hitherto, as has been mentioned elsewhere, silver was current according to weight, but with

the issue of five *momme* silver coins, it was decreed in the 4th year of Meiwa(1766) to fix the value of the currency. According to this system, twelve of the five *momme* silver coins were to be exchanged for one *ryō* of gold, but this system was found to be very awkward and was finally given up. Thenceforward the *Nishu* silver and the *Ichibu* silver were successively coined, but even these were unable to supplant the *Chōgin* and *Kodama*. The custom of weighing out currency was still in vogue until the restoration of the Imperial rule. Now, in view of these considerations, we may safely assert, that under the Shōgunate, silver was current according to its weight. Gold was chiefly used in Kwanto, the eastern half of the country, and silver in Kwansei, the western half of the country, and naturally there was some difference between the two sections.

These illustrations are by no means exhaustive, but it is plain from what had been so far stated, that the circulation of the currency did not depend upon its standard value, but upon the market value of the metal it contained. In other words, we may affirm that gold and silver coins at that time passed current at their bullion value.

So long as gold and silver passed at their bullion value, whatever might be the standard ratio, it had nothing to do with popular dealings. Now, the theory which attributed the outflow of the Ansei-gold-currency to the inequality between the standard ratio of value of

our gold and silver and the ratio current in Western countries, must soon be demolished and fall to the ground. If this theory, as we have seen, does not explain the cause that we have sought for, where must we look for the explanation? We find the cause in the fact that the market value of our gold and silver differed from that of European countries. This fact has already been disclosed in the preceeding chapters, but we beg to refer to it once more. In the 2nd year of Ansei when the standard ratio of value of gold and silver was 1 to 6, the ratio of their respective market values was to 1 to 10.15. In 1855 A.D. the value of gold and silver in Europe and America was 1 to 15.31, which when compared with that of ours presents a difference of gold 1. against silver 5.17. (We have explained the cause of this difference under the heading "General Statement.") How could foreign merchants, with a keen eye to gain, let go this splendid opportunity? They imported depreciated silver which was, according to the Commercial Treaty of the Ansei period, exchanged for our silver. With these silver coins, they purchased our gold at the market value and sold it in their own countries. The difference in the market value gave them a large profit, and it was only when the ratio between gold and silver was equalized, that the fortune-making business grew dull. This is the very point wherein we differ from the scholars before referred to. They argue as if foreigners imported

their silver to be exchanged with ours, and that they bought our gold at the standard value, but as we have already seen, there existed the market value of gold and silver besides their standard value. There is not the slightest reason to believe that the foreigners were exempted from this general rule. In fact, their argument runs as follows:—"The foreigners imported one dollar of their silver which was exchanged for three pieces of the *ichibu* silver and with this they procured three pieces of the *ichibu* gold coins." It is granted that they imported a dollar of their silver money exchanging it for three pieces of our *ichibu* silver coin, but to argue that they obtained three pieces of *ichibu* gold coin, for three pieces of *ichibu* silver coin is a false assumption. Thus both arguments as well as facts confirm our statement.

V. CONCLUSION.

The points which I wanted to bring out in this article have already been somewhat fully demonstrated. For the sake of convenience, I shall repeat what has been mentioned above.

1. The cause of the outflow of gold during the Ansei period is commonly ascribed to the embarrassment of the bimetallic standard of our currency.
2. This view is entirely erroneous.
3. The true cause is not to be found, as has been supposed, in the nature of the currency system, but in the fact that the market value of our bullion

was low as compared with that of foreign countries.

4. The outflow of gold is not a loss for our economic world, but it is rather a natural consequence of our business transactions. There is nothing striking in this fact.

5. Gold and silver were dealt in at the rate current, but not according to the legal rate, at the close of the Tokugawa Dynasty.

The 4th and 5th headings need a far more extended treatment, which I will reserve for another occasion. One word more at the conclusion in order to do myself justice.

Our readers might think that in making these statements, I am violating the famous Gresham's law which tells us that bad coins drive out good ones.

However, I also admit this principle. All these statements of mine express the same principle only in different language. I have elsewhere repeatedly stated that when depreciated silver is to be exchanged for appreciated gold, either an appropriate premium would be demanded, or the price of things would be raised. This is because the public does not care to possess bad coins and wants to get rid of them as soon as possible; whereas good coins are sought for with eagerness. Consequently bad coins only would be left in the market to the exclusion of the better ones. But when you apply this law to the transactions with foreign countries and to say that when there exists in one country bad and

good coins side by side, the latter would flow out to foreign countries, is simply an absurdity. As to the range of the

application of this law, I hope to write a separate article at some other time.

IKEBE KOMAO.

THE GENESIS OF GUNPOWDER.

Until the propulsive force of saltpetre was discovered, the arms of the savage and the civilized man were too nearly alike to enable the discipline of the latter to obtain more than temporary advantage over the former; but since the regular employment of explosives in warfare, the periodic irruptions of barbarians have practically ceased: and they will never recur, notwithstanding the Tartar hordes which still exist, and the sensational ideas occasionally advanced as to what they might do if supplied with modern weapons. Such weapons require the mechanical faculty of Western civilization for their care and maintenance. The Japanese are the only Far Eastern nation who have acquired that faculty.

The ancients had no suspicion of the energy that the chemical forces of nature might develop as a substitute for muscular strength. This is shown by a study of their war machines when they advanced from hand weapons to those embodying more power. All of these were animated by the tension of cords or springs liberated by a trigger, and imparting a propulsive force to stones,

arrows or beams. Chemicals were first used for starting fires and the incendiary projectiles were torches or pieces of ignited wood together with pitch, sulphur, naphtha and resinous substances easy to inflame and difficult to extinguish. Once being thrown, they adhered strongly to any object struck by reason of their viscosity: and the heat produced by their combustion rendered them more fluid and caused them to flow in every direction, carrying the fire with them. It was possible, however, to extinguish these flames by deluging them with water and cutting off the supply of air, or by covering them with sand, which would lower the temperature below the point of ignition; and such projectiles could not be thrown with high velocity without being extinguished by the refrigerating and abrading action of the air.

The discovery of Greek fire remedied these defects and for many centuries the terror it inspired brought victory to the Byzantines in naval battles. This substance is first mentioned in history about A. D. 670, as the invention of Callinicus, who destroyed with it the Moslem

fleet besieging Constantinople. The secret of its composition was carefully guarded by the Greeks, and its effects were much magnified by the ignorance of the soldiers and sailors. It was said to be inextinguishable itself and to impart the same quality to every thing it touched. It was said to burn downward as well as upward, which was in those days considered an extraordinary phenomenon. Nothing positive has come down to us regarding the exact composition of this fire, because all the constituents are mentioned by the Greeks except the vital one; but from the researches of modern chemistry it appears more than probable that its essential ingredient was nothing but saltpetre. Its hissing, flaming and roaring in the air, which were among its most frightful qualities would thus easily be accounted for; and as saltpetre contains its own oxygen, it is almost inextinguishable when combined with carbonaceous matter. Men completely clad in armor were not injured by Greek fire; stone structures were not damaged, nor were wooden ones, if covered with raw hides. Treason or corruption finally caused the secret to pass to the Moslems, who made use of it during the fifth crusade and afterwards, throwing it in huge casks with the various ballistic machines of those days. In naval combats it was thrown from copper tubes mounted in the bows of the galleys, by the tension of cords or springs. The Arab writers mention many compositions used in this way, consisting of resin,

pitch, sulphur &c. mixed with saltpetre in varying proportions. Regarding saltpetre itself, it is probable that the Chinese made the first use of it in fireworks. It is called by old writers "Chinese salt" and "Chinese snow," but it is difficult to fix Chinese dates on this subject earlier than A. D. 969, in the reign of Tai-Tson. The Chinese never developed its use in war except with the aid of foreign engineers.

The ancients employed in war other chemicals besides those that have been enumerated. Vinegar was used to extinguish Greek fire, and Hannibal is said to have used it in conjunction with fire to break the rocks when he crossed the Alps. Salt was strewn on arable lands, and geese were pastured on the sites of razed cities to render them barren. Geber the Arabian alchemist discovered nitric acid in the eighth century. Sulphuric acid was known in the fifteenth and phosphorus in the seventeenth. It is probable that all these substances were used in conjunction with the known weapons of melted lead, boiling oil, Chinese stink pots and glass vessels filled with snakes; but the effects of these latter weapons are principally moral and it is the physical effect that is to be sought for.

For hundreds of years Greek fire was thrown only by mechanical means; and though it was the forerunner of gunpowder, the use of its own gas as a propelling force is first specifically mentioned in the writings of Marcus Graeens about the tenth century; and at that

time it took the form of a rocket. It is not until the end of the thirteenth century that the first clear mention of a powder for throwing projectiles is found. It appears in an Arabic manuscript of that era, which gives a composition of 10 drams of saltpetre, 2 of charcoal and $1\frac{1}{2}$ of sulphur. This was the fundamental discovery that changed the art of war. Cannon came into use in Europe about 1338, and small arms followed; but progress was at first not rapid, owing to the difficulty of controlling the irregular action of the powder, which was full of dirt and of very variable quality. There was also the strong opposition which a new invention always encounters—an opposition natural enough when one considers that nowhere in the world is there so much at stake as on the field of battle. Another element of opposition was pride in the use of arms, for which particular nations were famous. The English, for instance, employed bows at the siege of the Isle of Ré in 1627, nearly three hundred years after the battle of Cressy, at which their first artillery was used. Wooden cannon bound with rope or leather were first employed, then bars of iron hooped, and next solid metal. After this the progress was in some respects abnormal. Enormous size was speedily reached: brass guns throwing stone balls of 600 and even 1200 pounds were not uncommon. Mahomet II. used one of these in breaching the walls of Constantinople in 1449, and some of the same species are mounted at the

Dardanelles now, or were a few years ago. Breech-loading was speedily accomplished: the English had breech-loading cannon in 1545 and Cortez also at the conquest of Mexico in 1519. Nearly everything in the way of revolvers and repeating guns can be found in the museums of the world; but none of these devices could in those days be perfected owing to the backwardness of the mechanic arts. Muzzle-loading with all its defects, was fixed upon as the only reliable system for service down to within forty or fifty years; since that time, built-up guns, rifling, and breech-loading have all been successful in both large and small calibres.

During all these years powder remained almost constant in composition, viz., 75 per cent. saltpetre, 15 per cent. charcoal and 10 per cent. sulphur. Nitrate of potash (saltpetre) is the principal constituent and though it was known to be useful in making gunpowder no one knew why it was so until within the last twenty five years. Lavoisier discovered a hundred years ago that it was a vast magazine of oxygen; but sulphate of potash is an equally vast reservoir of oxygen, yet it cannot be used for making powder. It was reserved for Berthelot to discover that nitrate of potash in decomposing with charcoal gives out a large quantity of heat, while sulphate of potash under the same circumstances absorbs an even greater quantity. Since it is the heat which expands the gasses resulting from explosion and gives them their energy, the value of the dis-

covery is obvious. At first gunpowder was used in the form of dust, but toward the close of the fifteenth century it was discovered that when formed into grains its force was increased. Afterward it was found that glazing enabled it to resist the action of the air and to bear transportation, and later that the size and density of the grains and the method in which they were packed in the cartridge had a marked effect upon the rate of combustion and uniformity of pressure.

Ordinary gunpowder when fired leaves sixty-eight per cent. of solid residue most of which is blown not of the gun in the form of smoke, because there is not oxygen enough in the saltpetre to

consume it. To get rid of this objection, experiment has been lately turned in the direction of the nitro-substitution class of substances, i. e., nitro-glycerine gun cotton, picric acid &c. &c. and their various combinations. These substances contain more oxygen and the result is less smoke. So successful have these experiments been that it seems to be a certainty that black gunpowder is doomed soon to disappear entirely for military purposes.

F. M. BARBER.

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MISCELLANEOUS.

THE JAPANESE SWORD.

This is the golden age for antiquarians in our country. Not a cave or a mound has been left unexplored by the globetrotters of various nationalities. Every nook and corner of the Empire has been searched by our foreign friends. They have penetrated the very heart of the country. Botanists, chemists and mineralogists flock to our towns and villages. Not a foreign family is to be found in which different kinds of our curios are not used as household ornaments. Indeed, it is the pride of some of our ladies and gentlemen to have the old moss-grown and bronze lanterns set up in

cool spots of their gardens. The stone lanterns in the Shiba park, or in the precincts of Nikkō, are the envy of foreigners. Shop after shop in Tokyo, as well as in the treaty-ports, is being opened to please their unsatiable hunger and thirst after the fine curios of Japan. The objects of investigation seems well nigh exhausted. However, there is one thing which, if I am correctly informed, is not yet deeply investigated by the Japanologists. I mean the Japanese sword. The study of this subject forms a separate department by itself. It is almost impossible to enter into details in this short article which is

intended only to give information to those who are ignorant of the many questions regarding the sword. In no country has the sword been made an object of such honor as in our Empire. It is at once a divine symbol, a knightly weapon, and a certificate of noble birth. It has been the precious possession of lord and vassal from times older than the divine period. From the tail of the dragon was born the sword which the sun goddess gave to the ancestor of our Imperial Household. By the sword of the clustering clouds of heaven, Prince Yamato-dake subdued the eastern part of our country. By the sword, our mortal heroes won their fame. Now, it is my purpose to introduce our readers to this *terra incognita*.

I. THE HISTORY OF THE SWORD.

The swords used by the ancient Asiatics were made of copper. The Chinese, too, seem to have used copper in making their swords until the two Tsin dynasties. In Eastern Asia, iron swords were used from the earliest period. The Chinese word for "Iron" (鐵) consists of two characters, *i.e.*, metal and barbarian. The word "barbarian," refers to the people in the East, especially to those inhabiting regions lying to the east of the Liaotung peninsula. These regions, formerly known as Kōrai, used iron swords very early. In Japan, also, swords existed in the earliest period. During the reign of the Emperor Jimmu (about 660 B.C.), there used to live a sword maker by the name of Ameno Miura. Kawakamibe Yasote flourished under the Emperor Kōrei (about 289 B.C.). No swords made by them have been handed down to the present day and we have no clue to the materials of which these swords were forged. Coming down to the Taihō period, *i.e.*, to the reign of the Emperor Bumbū (701-703 A.D.), we find the iron swords, "Amakuni" (heavenly kingdom), and "Jinsoku" (divine breath). The smiths, Yasutsuna and Sanemori, of Hōki were celebrated from the time of the Emperor Kōjin to the Emperor Heijō (770-809 A.D.) The swords of these makers remain as the

valuable possession of noble families even to the present time. One hundred and fifty years later, in the period when the ancient Bizen sword was made, we can enumerate the names of Sukehira, Kanehira, Takahira, Masatsune, Nobufusa, Tomoshige, Sukenari, Sukeshige, and Koresuke; Chōen in the province of Bizen; Sanjō Kokaji Munehika in Yamashiro and Maikusa in Ōshū, whose swords were in great request at the time. A little later we have the smiths, Miike and Tenta. Sword makers were most numerous during the reign of the Emperor Gotoba, about 700 years ago. The smiths from all parts of the country were summoned to the Imperial palace. Even the Emperor himself condescended to make swords. No period in Japanese history has been so famous for the making of swords as this period. These workmen were styled the Goban-kaji (smiths of the Imperial Household). They chiefly represented the provinces of Bizen, Bitchū, and Awadaguchi, together with Hōki, Izumo, Mimasaka, Bungo, and Tōtōmi. The art of making swords was most perfect in the provinces of Bizen, Bitchū, and Awadaguchi. One hundred years later, during the periods of Shōō and Shōan (1288-1301 A.D.), the famous Masamune appeared on the scene and his appearance revolutionized the art. His followers were scattered through the country. Thence began what is known as the Sōshū method of sword making. Yoshihiro and Norishige from Etchū; Rai Kanitsugu and Hasebe Kunishige from Yamashiro; Kaneuji and Kinjū from Mino; Chōgi and Kanemitsu from Bizen; Iidari from Chikuzen; Naotsuna from Iwami were known as the ten followers of Masamune. The phrase, "Masamune no jittetsu," should ever be kept in mind. One's unfamiliarity with this phrase betrays immediately his ignorance of knowledge of the archaeology of the sword. These followers, with Sadamune, the adopted son of Masamune, added to the glory of the school. It was, indeed, the golden age of the art.

About five hundred years ago, during the Ōei period, (about 1396 A.D.), a complete change

Change method
 was wrought in the art.—the dark age set in. It was not until the periods of Bunroku and Keichō, (1592-1614 A.D.) when such illustrious names as Umetada Myōju, Hōrikawa Kunihiro, and Hizen Tadayoshi appeared in the list of the makers, that the first ray of light was shed upon this dark spot. Of course, Yasumitsu, Morimitsu, Sukesada, and Nagamasa of Bizen; Kanesada and Kanemitsu of Seki have not left us without famous specimens of their skill. However, these are far inferior to the swords made before the period of Kembu. (1336-1337 A.D.)

Collection
Collection
 It is not difficult to discover the reason of the revival of the art during the two periods of Bunroku and Keichō. Before this time the love of famous swords rose to the highest pitch. Men such as Oda Nobunaga and Uesugi Kenshin were noted lovers of swords. All are already familiar with these warriors in our history. The celebrated Hideyoshi devoted much time to making a collection of old swords. He encouraged the sword makers, and used every possible means for the development of the art. The result of his activity is clearly seen in the smiths, Akesu, Kunihiro, and Tadayoshi. His influence was strongly felt even at the periods of Kambun and Empō (1661-1780 A.D.), when Sukekiro, Shinkai, Hankei, Kotetsu and Okimasa were actively engaged in making swords. During the period of Kyōhō (1716-1735 A.D.) men from Satsuma predominated for a time. Among them were Masakiyo and Yasuyo. With their disappearance, the art again commenced to decline. During the Bunka and Bunsei periods (1804-1829 A.D.) Kawabe Gi-hachirō, a vassal to the Lord of Yamagata, grievously deplored the fact that the ancient methods of sword making were dying out. After a hard struggle, and many experiments during a long series of years, he succeeded in reviving the ancient methods, which had fallen into disuse since the Oei period, and the Bizen and the Sōshū methods again prevailed. Among his disciples we can refer to men of remarkable ability, such as Naotané. Thenceforth the art

enjoyed its brightest day till the early part of the present regime. Kiyomaro, for instance, who was styled the modern Masamune, lived at this time. With the edicts abolishing the wearing of swords, these smiths disappeared from the scene altogether.

II. THE HISTORY OF THE ART OF MAKING SWORDS.

Previous to the Oei period, the workmen brought the ore from the mines, and extracted the metal for their own use. Therefore, the Ichimonji school had its own particular method, and so, also, had the Awadaguchi school. Since the Oei period, the metal has been manufactured in the mines, and the smiths have bought it ready for their anvils. These circumstances gave rise to the two methods for making swords. The old method was called in technical terms "Chūho," or the forging method, whereas the new method was called "Tampo" or the hammering method. The line of demarcation between the two modes ought to be drawn at the Oei period. But in practice we speak of the distinction as if it began in the eighth year of Keichō (1603 A.D.) The reason for this fact is very plain. About this time the work "Kokon Meijin Taizen" was composed. Subsequently all the methods mentioned in this work were called old methods. All swords which were made after its publication were hence called "new swords," but I consider that it is only proper to date this distinction from the Oei period. (1394-1427 A.D.)

III. THE SIZE OF SWORD.

The samurai, in ancient times, were followed by retainers carrying swords as long as two feet and seven inches, sometimes more than three feet in length. The swords which the samurai himself wore were rarely shorter than two feet and seven inches. Those carried in the carriages of the lords at the time of processions were about two feet long. These were known as "carriage swords." The ancient heroes, however, used to wear swords more than four feet

in length, but during the periods of Eiroku and Genki (1558-1572 A.D.) the use of long swords became less frequent, and swords two feet and two inches long were most common. To meet this new fashion, the long swords had to be shortened and in the process of shortening them, the names of makers were generally defaced; Hence it is quite common at present to meet with swords without the names of the maker marked on them. The reason for this shortening of the swords is to be found in the fact that long swords were inconvenient because of the use of the gun which became frequent about this period.

IV. THE MANNER OF WEARING SWORDS.

In ancient times, the swords were hung loosely from the girdle. These were the hilt-bound swords used on ceremonial occasions in later times. From the periods of Genki and Tenshō, ordinary swords were thrust through the belt. The hilts of these swords were black lacquered without any inlaid metals. Various reasons may be assigned for these two modes of wearing swords. They used to hang them loosely from the girdle, because this method was more convenient when using the bow, while in later times, when the use of the spear came into vogue, it was found convenient to have the sword stuck through the belt. Warriors, both ancient and modern, in full dress, are represented in pictures with their swords loosely hanging from their waists. Pictures of the periods of Genki and Tenshō (1570-1591 A.D.) on the other hand represent the warriors in a clumsy style with the swords put through the belt in front of them. When generals, in a campaign met emissaries of their foes, the hilt covered swords were worn over their coats of mail.

V. THE PRACTICAL USE OF SWORDS.

The smiths found it a most difficult task to secure the proper temper for their swords. If they were too hard, they were very easily broken, if soft, they were likely to be bent.

A sword, of course, ought to be made neither too soft nor too hard. Swords, in ancient times, were made for practical use, consequently very few with broad and decorated blades are to be found. Most of them had narrow blades. The famous swords of Awadaguchi and Kobizen were extremely narrow, but those made by Masamune and his followers were broader. They ingeniously prevented these swords from breaking by mixing hard and soft iron, when forging. In spite of their beautiful patterns, they were not easily broken. But with the exception of those of Masamune, ancient swords with ornamented blades are rarely found. Even the swords of Bizen, Ichimonji and others were without special decorations. All the sword makers who lived in the post Ōei period laid stress upon the practical use of the sword. They did not make beautiful blades like those of later periods, which are entirely unfitted for practical use. During the periods of Genwa and Kwambun, (1615-1671 A. D.) swordmakers vied with each other in making ornamented blades, losing sight of the practical purpose for which a sword is made. Such beautiful blades are as brittle as icicles. With the exception of the forgeries of Tadayoshi, Shigekuni, Kunihiro, Nagamichi, Kunikane and several others, they will break to pieces at a single blow. As these were made in a time of peace, sufficient attention was not paid to their utility. I have been told that during the Chino-Japan war, many a Japanese sword was broken in fighting. These were, probably, new swords with ornamented blades. The common people are often misled with the blades which are apparently beautiful. They value those which are unfit for real service. In fact, foreigners also purchase this class of swords, which are only pleasing to the eye. Even we ourselves fall into this mistake in nine cases out of ten.

VI. THE ARTISTIC CONCEPTION OF SWORDS.

New swords, however fine they may be, can not begin to rival the beauty of the old swords.

What ought to be the criteria whereby we may judge the better swords from the inferior? (1) The curve and shape of the blade. (2) Genuine-ness of the forging and the quality of the metal. (3) Its texture. (4) Its richness, the designs on blades, and the shape of the guard. (5) The quality of the design of the rivets. Judged by these standards, the elaborate workmanship of the new swords sometimes excels that of the old. The new sword, however, lacks the classic beauty of the old. In other respects, the former would not compare with the latter. Firstly, the new sword is extremely vulgar. Secondly, it is roughly made. Thirdly, its texture is rough and shiny, its richness is almost gone. 4. Fourthly the blade is too shiny, and the grain runs irregularly. The *chinagashi*, the hollow channel on the back of the sword, is wrought with designs of elaborate workmanship, such as the dragon and Fudô. They are beautiful indeed, but in artistic conception they are far inferior to the old swords, but these remarks are explicable only by means of object lessons. Now, are the old sword-makers always superior to the new? I am inclined to answer, No. Of the numerous swords which have been made during the past seven hundred years, only a few remain the property of the people. These are, therefore, the result of the process of natural selection. The modern smiths are in no way behind the ancients. Kotetsu, Shigekuni or Natane and Kiyomaro are their worthy rivals.

VII. THE ORNAMENTS OF THE SWORDS.

"The girded sword is the soul of the *samurai*." Nothing was so highly prized by a *samurai* as his sword and special attention was paid to its artistic design. The guard, ferule, cleats, and rivets were richly inlaid, embossed or chased in various metals. Still greater attention was paid to the general form and appearance of the sword. I do not mean to say that beautiful blades are always worthless. Some, indeed, are very valuable. Even those of simple-make possess a noble classic beauty agreeable to the

artistic taste. It is not too much to say that the very back bone of Japanese art is found in these weapons

VIII. ON EXPORTED SWORDS.

I can not help feeling commiseration for those who buy exported swords. These are rudely and clumsily made. Most of them are counterfeits and the names of the well known sword makers are forged on them. Various figures are embossed on the blade, such as Benkei on a bridge, the battle of Yashima, nay, even the pictures of unworthy prostitutes. These are, indeed, monstrous works. The guard and hilt are chased in gold and silver in such a vulgar fashion that the sight is distressing. The scabbards of these swords are often ornamented with the figures of flowers, birds and animals. Even porcelain scabbards are made. Sometimes pictures of gold and silver dragons are twisted around. One can not conceive of their being of Japanese manufacture, they are so revolting to the cultivated taste. How could a *samurai* be induced to wear such swords! Most of them give the impression that they must have been worn by some barbarian chief, though foreigners not well acquainted, with Japanese swords might be inclined to think that they were once worn by a *samurai*! I feel not only extremely sorry for those who pay exorbitant prices for these poor swords, but am ashamed as I think how these poor articles disgrace our noble *samurai*. From the Restoration till the thirteenth and fourteenth year of Meiji, we find among exported swords some belonging to the feudal lords but even these were made in times of peace, and must have been worn by effeminate *samurai*. It is rare to find swords made both for practical and artistic purposes. The swords made at the time when the Yamato spirit was rife are strongly made. The sight of them awakes the feeling of awe; but the guard, hilt, and cleats exported abroad are merely artistic productions. Those exported are chiefly those of Yokoya, Nara, Tsuchiya, and also those called "machibori" or city work.

The early productions of the Goto school are found among them. Only those of later origin are sent abroad. Nobuie, Kanaya, Yamakichi, Matahichi and Jingo from Iiigo and the so-called Kamakura guard are unknown to foreigners. They have never understood the real beauty of these swords. It is unfortunate that we are unable to make them grasp the real merits of the question. Sōnin, Vasuchika, and Toshinaga in the region of the art of sword making may be compared to Ōkyō and Goshun in the sphere of picture drawing. Nobuie, Kanaie, Yamayoshi, Matahichi, and Jingo may be compared to Seisshu and Shubun.

If any of our foreign friends desire to know the real truth about the Japanese sword, I would advise him to observe the ornaments of the Japanese swords worn by the real Japanese *samurai*. The very spirit of the Yamato race is embodied in these swords.

A full description of the various styles of blade and scabbard, lacquer, ornaments, and the rich vocabulary of terms minutely detailing each piece entering into the construction of a Japanese sword, would make a large volume closely printed. A personal interview with the writer by one desiring information on the subject would help the matter considerably.

Let us hope that the eyes of our foreign friends may soon be opened to the real merits of the art of making swords.

[The information contained in this article was obtained from The Hon. Inugai Ki, M.P. and prepared for publication by Mr. Negishi Yoshitaro.]

THE CHINESE IN THE EAST.

When passing through Hongkong, Singapore and Penang, the thought that strikes the stranger is that though the Chinese are truly a great people they are not a powerful nation. Among them there is not one advocate of liberal ideas, still at the same time there are many who recognize them in their actions. Who are the most effective, those who are making air-castles or those who are making stone-castles?

The Chinese in Hongkong compose over ninety per cent. of the whole population; in Singapore more than sixty six; and in Penang about seventy. The proportion for Singapore and Penang is the ratio between the Chinese, and the Europeans and natives taken together; hence the percentage of Chinese would be much greater, if compared with the Europeans alone.

The reason why the Chinese immigrate in great numbers to the British colonies we will reserve for future discussion, but it must not be forgotten that their relation to their victors is somewhat like that existing between a feudal lord and his vassals,—Great Britain is bound to protect the lives and property of her Chinese subjects.

Numbers are strength. The strength of the negroes in the South of the United States arises from their outnumbering, in certain districts, the white population. The massing of numbers is not only effective in trade and on the battle-field, but everywhere. So in the relations between the Chinese and the European, very often the former gains his end on account of his numbers.

What of the wealth of the Chinese? Since it is hard to find out the amount of property a Chinese possesses, accurate statistics cannot be made out; but it is known and admitted by the Europeans themselves, that there are many Chinese merchants who surpass them in wealth. There are five or six exceedingly rich Europeans in Hongkong, while there are from twenty to thirty wealthy Chinese. In Singapore the bare-footed Chinese cart-drawer may be found by the side of a man of the same nation who can afford to drive in a carriage drawn by a horse worth two thousand dollars. Many of the Chinese residences in Penang surpass those of the Europeans in splendour of furniture and of architecture. Here also these people have finer stores and greater possessions than the white race. Though the Chinese cannot crush his master, the British, still he has the power to rival him.

How are the Chinese as merchants? The

business of exporting from and importing into Europe is, as in former ages, in the hands of the European; but the commerce of the East and South is almost entirely done by the Chinese. All Japanese articles that are sold in these parts of the world, and which are driving out European goods, are distributed by Chinese commission agents and clerks, though the Europeans may be the original vendors. In this way the Chinese exert a great influence over the commercial world. It is only through the medium of the Chinese that the European can carry on his trade in the East. In this, cannot we find the reason for the flourishing state of the British possessions? Surely the Chinese is the talisman of the European, and for this reason the latter always endeavour to gain his favour and help, and of these Lieutenant-General Mitchell of Singapore is a good example.

While on the one hand the Europeans are broad and comprehensive in their business, the Chinese, of all mankind, give the most minute attention to the details of their undertakings.

Another great advantage to this people is their ability to sell at so low a price. Wherever they hoist their flag of commerce, it goes forth conquering and to conquer. This characteristic of the Chinese is that which will finally conquer the commercial world, and even now it constitutes one of the terrible signs of the times. It is a strange though undisputed fact that the retail prices of the Chinese are less than the wholesale prices of other nationalities. For example in Singapore a *piki** of "cotton-crape" can be bought for sixty or seventy *sen*, while in Japan it would cost at least twice as much. Can this not be explained by the acute and minute observation and shrewd commercial sagacity of the Chinese? If through his diligence he can produce articles at so low a price, of course, he can sell them at proportionate prices.

It is extraordinary upon what a small amount a Chinaman can subsist and this is another reason

for his ability to sell at so low a price. For example, a coat made at a European store will cost from twenty to thirty per cent. more than at a Chinese store. This is the same at the shoemaker's, and at the washerman's. If this is so in such trifles, it is not less true in greater commercial transactions. The civilized European is so luxurious in his habits, that he must rest on Sunday and have a half holiday on Saturday and is afraid of heat and cold. He has his friends to entertain and his wife to please. When he has earned a certain amount he must return to his native land and take a rest, and when he makes a trip he must take two or three trunks to satisfy his enlightened taste, since his taste has reached this high state of development. He therefore cannot afford to sell for a lower price than that which he asks in the market. The economic bearing of this character of the Chinese has not been thus far fully recognized in the commercial world, but now we cannot shut our eyes to its effects as related, especially to the labour question. The effects can now be seen in the United States, Formosa, and Vladivostok, where he has competed to his own advantage with the European.

The Chinese not only have ability and shrewd sagacity in trade, but they have commercial morality, capital and unity. Besides this they are always willing to work, have won confidence in certain places, and have the power to use their advantage, so that necessarily they are the winners in the field of commerce.

There may be those who can equal the Chinese as merchants, but there are none that can work so continuously and arduously. They are like a creative machine. There is no high nor low, honorable nor degrading work. They fill the positions of clerk, steward, interpreter, groom, captain, washerman, shoe-maker, barber, wine-herder, fowl-raiser, vegetable cultivator, and macaroni manufacturer,—in short these people are found in all the trades and occupations on the face of the earth. They have the reputation

* A *Fiki* is equivalent to fifty six feet.

of being good cooks and efficient waiters. All are unanimous in saying that if one has ever been served by a Chinese servant, he can never forget the pleasure, since they are so exceedingly cheap, obedient, and diligent. From this it would seem that they are created to be the ministers of mankind. In our Consulate at Hongkong, the consuls have been often changed, but the Chinese servants have kept their positions through many successive administrations. The great reason for their success in business lies in the fact that as there is neither high nor low, neither honorable nor degrading work, they do not fear ridicule and are not timid or doubtful in undertaking any business, so that when they become interested in any new occupation they throw both heart and soul into their work. Sometimes judged by our standard of the social ladder they overdo the matter.

They do not know or care whether their country was victorious or defeated, nor who Li Hung-chan is nor where Japan is. They think that the Japanese and Europeans are the same and that mankind is a machine by means of which gold is to be made. Ah! how different this is in our own country! Even a poor outcast woman when pressed hard by her lover, before committing suicide, wrote these pathetic lines :—

“This hand to my own countryman may go.
But never to a foreigner no, never, no!”

Whoever read such patriotic lines in Chinese literature? Indeed these people are the coldest-blooded human beings in this wide, wide world.

We see from the above that though the Chinese are not a great nation, still they are the greatest of peoples and the one most to be dreaded. Though China is as a nation half dead and half alive, being partitioned in the north by Russia, encroached upon by the French on the south, and by Germany in the centre. Though she has been worried for the past fifty and sixty years by Great Britain and above all this was beater in the last war, and as some have prophesied, her days will soon be told, still her people are undisturbed in mind and are as in-

dustrious and composed as ever, going to other countries and forming separate communities and becoming richer and more powerful day by day. Though the nations may endeavour to decrease the Chinese inundation, still they will flow in and are bound to fill the whole earth, so that the condition of the Chinese in the above mentioned cities is only the type of the future of all parts of the world.

The British fully appreciate their power, and one of their writers has well said, that the cause of the flourishing condition of her colonies is found in the help and coöperation of this people. The French affirm that the cause of the sad condition of their colonies is founded on the fact that the Chinese would not coöperate with the colonists. This is not an overdrawn statement, because according to existing circumstances all the British possessions, excepting that of India, would never have reached their present condition, had it not been for the celestial visitor.

We were victorious in the late war, still we are in mid-ocean as to our commerce. The only advantage we have over them is our ability to adopt and assimilate Western ideas and manufacture foreign goods. The most important articles being silk and the least lamp-shades. We are in the position of introducers of Western thought to our Eastern brethren. Even this advantage may not always be ours, for this people may soon compete unfavourably with our manufactures. Though they are conservative to the highest degree, still when it suits their convenience they are exceedingly flexible; for example, in Hongkong, instead of using their own language they speak pigeon-English, and in Singapore and Penang where you may find those from Shang Tung and Canton using the Malay language. If the Chinese, who have so many dialects use this ingenious way to communicate with each other, what may they not do when they wish to compete with us? Ought not the above circumstances to be known to our fellow countrymen before it is too late?

Like the shield of old, all things have two

sides. From one point of view there is not a people so cowardly and good-for-nothing, while on the other hand they are the most to be dreaded. The Chinaman is one of the strangest freaks of nature. Is it not sad to relate that nearly all our commerce in the East is in their hands? In future years it will not only be the strife of nation against nation but that of race against race. The clashing of arms may be heard, but the victories and retreats in the battle-field of commerce will be of greater consequence. The Chinese as a nation are indeed on the verge of ruin, but the people are more powerful than even in the golden days of the Tsin and Han.

[The above article was written by our chief editor Mr. Tokutomi and was published in our Japanese edition of the *Kokumin-no-tomo*. He sent it from Peking on his trip around the world. We have translated it because we believe it will also prove interesting to our own readers.]

TANI BUNCHO.

The faculty of painting is entirely celestial. One man can drive a horse to water, but ten can not make him drink. One year's experience will be enough to enable one to

paint, but ten or even twenty years will not train one to paint well, unless he be providentially gifted. Tani Buncho who painted the original of the "Autumnal Dreariness," which we have reproduced as the frontispiece of the present number, was one of the most conspicuous figures among our painters during the closing years of the eighteenth century. He was born a painter, learned the old style, and at last created an entirely new school. He was wonderfully skillful in painting nature in its varied forms, especially landscapes. Most highly esteemed as he was, he was able to free himself from worldly cares. Kings, lords and millionaires were all unable to induce him to hold his brush at their disposal. Neither glittering gold nor snowy silver were more than mere stones or bricks in his eyes.

The shrike and the twig reproduced in this number could not be called a production of his hard struggling and long meditation. But see how skillfully they are done! The picture is as simple as it can be. A few strokes of his brush must have painted the whole picture. The sad bird and the few fading leaves, indeed every stroke of the brush, tell us that winter is coming.

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO OCTOBER 15TH.)

THE ORGANIZATION OF THE NEW CABINET.

A new Cabinet was established after an interval of five weeks following the resignation of Marquis Ito. After no little discussion and consultation Count Matsukata was appointed Minister President and Financial Minister on the 18th of September last. At his recommendation the following Ministers were appointed, or confirmed in their former positions, as follows:—

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| Marquis Saigo, | Minister of Naval Affairs. |
| Count Okuma | " " Foreign Affairs. |
| Count Kalayama | " " Home " " |
| Viscount Takashima, | " " Colonial " " |
| | " " War. |
| Viscount Yenomoto, | " " Agricultural and Commercial Affairs. |
| Viscount Nomura, | " " Communica- tions. |
| Mr. Kiyoura, | " " Justice. |
| Marquis Hachisuka, | " " Education. |

This is the fourth cabinet change since the promulgation of the Imperial Constitution. As regards Count Matsukata, this is the second time he has been called upon to organize a cabinet. Yet we cannot but note a difference between the two occasions. During his first administration, Count Matsukata was the leader in a clan government, while this time his

ministry is, or wishes to be, based upon the public interests of Japan. His first cabinet was almost isolated and fought blindly with the combined forces of the Liberals and Progressionists, while now he and his colleagues are intending to face the opposition of the Liberals by the aid of the Progressionists and others on their side. Of the respective character, ability and influence of the new Ministers, we have indicated our opinion in our leading article. We will see whether our prediction is justified by the facts.

THE MANIFESTO OF THE NEW CABINET.

Before the meeting of the prefectural governors Count Matsukata made an address, which might be recognized as the manifesto of the new Cabinet. Herewith we reproduce the whole as translated for the *Japan Daily Mail*.

GENTLEMEN,—In obedience to the gracious commands of His Majesty, I have undertaken the grave responsibility of directing the administration. Various important undertakings, necessary in the sequel of the war, having been barely initiated, and everything being still at the stage of inception, the time is one of extraordi-

nary difficulty. Under the circumstances, proper courses have to be chosen, with due consideration for domestic conditions and the trend of public opinion, on the one hand, and with careful attention to the affairs of the outside world, on the other. Assuming, as I do, the discharge of these onerous functions without any special ability on my own part, I am not without fear lest I prove myself unequal to the occasion. But I am at least determined to endeavour to perform my duties with all sincerity, and, by exerting myself to the utmost of my ability, to fulfill, on the one hand, the grave office of advising and assisting the Emperor, and, on the other, to secure the hearty support of the Imperial Diet, to the end that, by bringing about cordial unity between rulers and ruled, the weighty responsibility that my position involves towards the Sovereign in the administration of the affairs of His Majesty's realm, may be successfully discharged.

The country's relations with the foreign Powers are as friendly as ever, and the Government, while striving to promote still further those relations of cordiality, will endeavour to take steps calculated to assert the rights of the Empire and to expand its commerce, to which end all diligence will be used to speedily revise such of the Treaties as have not yet undergone that process. At the same time, the utmost care will be exercised in completing the arrangement for the enforcement of the revised treaties, so that the fruits justly accruing under the new system may be fully gathered.

Armaments essential to the defence of the country must be expanded as far as the national resources warrant without producing disorder in the finances of the State, while, with the object of promoting permanently the prosperity and power of the realm, steps must be taken to develop education, industry, and commerce, these being the sources and foundations of national greatness. Hence the Government intends to direct its policy along the route of encouraging education and business enterprise, simultaneously with the expansion of the

national armaments.

The right of freedom of speech, of the pen, and of public meeting, which the people are entitled to enjoy in virtue of the Constitution, will be treated with profound respect by the Government, and efforts will be made to safeguard their enjoyment.

An important desideratum in conducting administrative affairs is to abolish profusion of documents, so as to promote simplicity and promptitude; and, by fostering a spirit of coöperation among functionaries, to maintain smooth relations among the respective departments. No less important is it, if practical benefit is to result from the administration of affairs, that the greatest discretion be exercised in appointing and promoting officials; that merits and demerits be publicly recognized, and that the gates of officialdom be thrown open to men of ability without distinction of person. The Government will pay close attention to these points, and will endeavour to improve the conduct of administrative business.

The character and conduct of Government functionaries bear no small relation to the moral condition of the public at large, and the Government perceives a special necessity at the present time to maintain official discipline with all strictness.

The adjustment of the national finances is a matter that demands the Government's most careful attention. The Government will, therefore, formulate, in strict conformity with available resources, measures adapted to the requirements of the time, and will aim at preserving an equilibrium between receipts and expenditures. On the other hand, every effort will be made to ensure that the progress and expansion of affairs pertaining to national economy does not lag behind the general development of the nation's resources.

The consummation of the various post-bellum measures is still far distant; the balance of trade is steadily against the country, and calamity has followed calamity in such rapid sequence that the lives and property of the

people have suffered to an extent unprecedented for several decades. At such a juncture, to strive after the attainment of national greatness is a task of exceptional difficulty, and it is evident that unless the work be undertaken by rulers and ruled in firm and cordial union, by Government and people in the heartiest coöperation, success can not be anticipated.

Gentlemen, I earnestly hope that you will always keep these points in view, and will energetically endeavour, in accordance with the policy I have now unfolded, to satisfactorily conduct local administrative affairs, so that the structure of national greatness may be firmly erected on extended foundations.

THE INCREASE OF THE ARMY AND NAVY, AS AFFECTED BY THE RECENT CHANGE OF THE CABINET.

The enlarged scheme for the navy and army is a natural result of the war with China. The chief aim of the increase is not at all offensive, but to protect our reasonable rights and claims in the Far East. It is simply an adequate plan to meet the requirements of our advanced position in the family of nations. Our territory has expanded; our foreign trade is multiplying month after month; our countrymen are emigrating year after year to other countries. What we hear of the attitude of the new Cabinet toward the increase of the army and navy is in harmony with the views of the last Cabinet. Count Matsukata and his colleagues even entertain the desire to shorten the period for the completion of the naval enlargement, if there be an urgent necessity for

doing so. In the Budget for the next fiscal year, to which we have referred before, we are informed that a proper disbursement is required for this purpose. As we have stated more than once, our people would gladly bear a heavy burden, if it were really for the sake of their future glory. We hope the enlarged scheme will be accomplished with the hearty coöperation of the Government and people.

THE NEW CABINET AND THE POLITICAL PARTIES.

The manifesto of the Cabinet was published with the earnest hope that its aim might be realized. What attitude will the various parties take toward the Cabinet hereafter? Some say the Liberals will naturally become the Opposition pure and simple. This is true in some sense, but we hear recently that they will not oppose the Government blindly, perhaps not at all, except as regards the change or abolition of those measures which were passed by their votes. The members of the National League will act independently. Their action will probably indicate four, or at least two sections, the Government and the Opposition, the number of each section not varying very much. As for the Progressionists, they held their general meeting on the 15th inst. and decided to help the Government in the effort to carry out the principles of the manifesto. Thus, it seems to us, it will not be very

difficult for the Government to control a majority in the Lower House, as regards those problems essential to the development of our country.

OFFICIAL APPOINTMENTS.

The new Cabinet has not yet changed the *personnel* of the higher grades of the civil service, excepting in cases where positions are vacant on account of resignations or promotions. If we examine the more important official appointments after the recent cabinet change, we see the following phenomena :

| | |
|-----------------------------|--|
| Mr. Takahashi Kenzo,..... | { The Chief Secretary of the Cabinet. |
| Mr. Komuchi Tomotsune,..... | { The Chief of the Legislative and Pension bureaux in the Cabinet. |
| Prince Konoye, | { President of the House of Lords. |
| Mr. Yokota Kuniomi,..... | { Vice-minister of Justice. |
| Mr. Takagi Toyozo, | { The Chief of the Civil Law Bureau in the Department of Justice. |
| Mr. Yamada Tameaki..... | { The Chief of Police Service. |

The office of Chief Secretary of the Cabinet was formerly occupied by Baron Ito, the most able follower of Marquis Ito, while those of the Head of the Legislative and Pension bureaux was Baron Suyematsu, a son-in-law of the same Marquis. Mr. Takahashi, ex-chief of the Official Gazette Bureau, was

recently the chief editor of the *Osaka Asahi Shimbun* (an illustrated daily newspaper in Osaka). Our readers who are accustomed to Japanese affairs will not forget how bravely he wrote against the Government during Marquis Ito's administration. Mr. Komuchi is one of the distinguished members of the Lower House. Prince Konoye is a young peer of much ability. He was educated in Germany. He was proposed by some as a competent candidate for the portfolio of Education. But on account of Marquis Hachisuka's entrance into the Cabinet, he succeeded to the Marquis's former position. As for Messrs. Yokota, Takagi and Yamada, it will be sufficient to say that they have been promoted as the natural result of the promotion of their predecessors.

THE ADMINISTRATION OF FORMOSA.

The Administration of Formosa is now receiving the serious attention of our Government. In the Budget of the next fiscal year, it is stated, the Government has decided to include a large disbursement on behalf of Formosa. The present three Prefectures will be increased to six; the police system will be enlarged; judicial and administrative branches of government will be separated at some points; a sanitary hospital will be established; maritime and railway communication will be improved; harbours will be constructed; and the coast will be surveyed. This program-

mes of reformation or improvement may be all right in itself; but we think the real cause of disturbance in Formosa, has been the mutual misunderstanding between the conquerers and the conquered. All policies and all systems must be directed to the removal of this misunderstanding.

THE RECENT JOURNEY OF CERTAIN HIGH OFFICERS OF THE GENERAL STAFF.

Lieut.-General Viscount Kawakami, the Vice-president of the General Staff recently left Tokyo for Formosa, South China, the interior of Tongking, Anan and Cambodia. Among his suite, are Lieut.-Colonel Murata, Lieut.-Colonel Ijichi and Major Akashi. Their purpose is to observe those places from a military point of view; especially in Tongking, they wish to see the present state of French occupation, which will doubtless suggest valuable lessons for our Formosan garrison. Vicount Kawakami and others have once travelled through Korea, Eastern Siberia, Manchulia and North China. Now they have gone to the South. Although we outsiders do not know what they will bring back with them, we heartily wish them a successful journey.

THE KOREAN GOVERNMENT.

Korea is now on the retrograde. She has reorganized her system of govern-

ment, abolished the name of cabinet and again selected the system of congress which existed before the war. In the royal decree announcing the Restoration, there are certain phrases condemning the late Ministers as "traitors by whose vehemence a dangerous system of cabinet was adopted; the official names changed; social order destroyed; and ignorant rioters caused to rise all over the country." "This Restoration," the decree goes on to say, "deserves our approval." For the Koreans, "Minister President" may not sound so influential as "Gisei" or President of the Congress. We will wait and see, therefore, how much the welfare of the country may be improved by the recent change of name and form of the ministry.

PARCEL POST REGULATIONS BETWEEN GREAT BRITAIN AND JAPAN.

A contract entered into between the Department of Communications of the Empire of Japan and the General Post Office of the United Kingdom of Great Britain and Ireland relating to a parcels post service was sanctioned and promulgated by our Emperor on the 17th of September last and ordered to be enforced from the 1st of this month. The weight limit for parcels, from the United Kingdom to Japan is fixed at eleven pounds, and from Japan to the United Kingdom, 1 *kwan* 320 *momme*. The charges (in advance) on parcels to be

transmitted from the United Kingdom to the Empire of Japan, or *vice versa*, and the share to be allotted to the respective Post Offices, will be as follows :—

| | Parcels of not more than 3 pounds. | Parcels above 3 pounds, but below 7 pounds. | Parcels above 7 pounds, but below 10 pounds. |
|---|------------------------------------|---|--|
| Rates in the interior of the United Kingdom. | 5d. | 10d. | 1s. 3d. |
| Rates from the United Kingdom to Japan. | 10d. | 1s. 8d. | 2s. 6d. |
| Rates in the interior of Japan | 5d. | 10d. | 1s. 3d. |
| Distribution and Customs charge. | 2d. | 2d. | 2d. |
| Total | 1s. 10d. | 3s. 6d. | 5s. 2d. |

THE ARRIVAL OF LI HUNG-CHANG.

Viceroy Li arrived at Yokohama with his suite on the 27th ult. He removed directly from the *Empress of China* to the *Kwang-li*, a Chinese steamer specially sent to welcome him. Having been informed that he had no time to land, certain leading officials, the President and Manager of the Oriental Society, editors of newspapers and the representatives of the Japanese Traders Guilds called on him on board of the *Kwang-li*. His health was not in so bad a condition as we had supposed. He thanked us for our good will; regretted his inability to visit Tokyo at this time; and expressed a feeling of gratitude to the surgeons who attended him at the time of his suffering in Shimonoseki. After an in-

terval of seven hours, the *Kwang-li* left the harbour *en route* to Tientsin, because he was obliged to return as soon as possible.

SPECIAL PORTS OF IMPORT AND EXPORT.

The following six ports have been fixed upon as special ports of import and export :

| Name | Province. |
|-------------|-----------|
| Hakata | Chikuzen. |
| Karatsu | Hizen. |
| Kuchi-notsu | " |
| Tsuruga | Echizen. |
| Sakai | Ihōki. |
| Hamada | Iwami. |

Vessels possessed by Imperial subjects alone may go in or out with merchandize, both imports and exports, after the 1st of Nov., 1896. Hitherto the special ports for exports limited to certain Treaty Powers have numbered sixteen in all. But now the above mentioned six ports have been opened. What effect will they have upon the development of our future trade?

THE EXTENSION OF THE MARITIME SERVICE.

According to the Bill for the Encouragement of Navigation adopted by the last session of the Diet, our Department of Communications has ordered the N. Y. K. (The Japan Mail Steamship Company) and Mr. Oiye Hichihei, respect-

ively, to undertake these four regular services, namely:—

| NAME. | |
|----------------------|--|
| The N. Y. K. | { From Yokohama to Adelaide via ports, one steamer from each port monthly. |
| „ | { From Yokohama to Bombay via ports, one steamer from each port monthly. |
| Mr. Ōiye | { From Niigata to Vladivostok via ports, once a month except in winter. |
| „ | { From Hakodati to Korsakov via ports, once a month except in winter. |

These are facts which deserves to be noticed in the first pages of the history of the national expansion of Japan.

THE ESTABLISHMENT OF THE SAMPLE MERCHANDIZE EXHIBITION.

The Department of Commerce and Agriculture recently issued a proclamation relating to the establishment of the sample merchandize exhibition, especially of such articles as may be important for the foreign trade. The whole collection is made up of three classes of samples: 1. home-made articles; 2. foreign articles; 3. samples sent from the Patent Bureau. Among the home-made articles are those which form our important exports at present; those which it is hoped may be demanded in future; those which do, or are likely to, compete with imported articles of a similar nature; and those which have been specially ordered.

Foreign articles are in turn classified under six heads: models for our manufacturers; goods which are competing with our exports; those which will compete in future; those which are in demand in foreign markets and which also might be produced in our country; the important imports at present; and those which will be of importance in the future. Lastly, the articles sent from the Patent Bureau are samples of patent articles, registered designs and trade marks. The exhibition is open to all classes of people. Both foreigners and Japanese are permitted to subscribe or to exhibit their own goods. We hope abundant samples will be collected by aid of those directly or indirectly concerned.

“HEROIC JAPAN”*

This book has been sent to us with the compliments of the authors. It is really a complete history of the war between China and Japan and consists of 556 pages, well written, abundantly illustrated, skillfully printed and beautifully bound. According to the authors' preface, they began the work shortly after the battle of Port Arthur and ended it in September last. They have sought information from the authorities, and other sources. They have gathered many anecdotes and much information, and have endeavoured to revise and correct

* Written by F. W. Eastlake, Ph. D., and Yamada Yoshi-aki, L.L.B.

previous erroneous statements. In the first place they publish an English translation of the Declaration of War and the diplomatic despatches, clearly showing the progress of events leading up to the war. Then they narrate chronologically every battle, both military and naval, including numerous descriptions of personal valor. Besides these, they offer nine chapters and six appendixes with valuable descriptions of His Majesty the Emperor, the military Head Quarters, the medical work, the field post, transportation, finance, the Red Cross, the peace negotiation and the like. We are glad to see such books published with the purpose

of introducing our nationality to the world at large.

ANOTHER GIFT.

We beg to acknowledge the receipt of another interesting pamphlet. It is a "Hand-book of Information for passengers and shippers by the steamers of the Nippon Yusen Kaisha." It gives a particular description, past and present, of the company, maps of routes, conditions of passage, and tables of the fleets, passenger tariff and a table of distances between the ports. Moreover, the pamphlet contains much valuable information about ports of call and other places of note and interest in Japan.





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THE FAR EAST.

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THE PROGRESS OF EDUCATION IN JAPAN.

The fascinating progress of modern Japan has its starting point far back in history. The organization of an educational system is not at all a new experiment in this country. We have an authentic record of a code of education promulgated even so far back as the reign of the Emperor Mommu (701-707 A.D.). Though the aim of that code was nothing but to educate competent officials, it is wonderful to find such a written code at so early a period. From that time downward, every Emperor and his court have given special attention to the mental discipline of the court nobles. Even in the period of feudalism, the lords were generally eager to educate their own retainers, especially from the military point of view. An ideal *samurai* was recognized as a man who was fully equipped in etiquette, music, archery, horsemanship, writing, and arithmetic. The new regime owes much to the educational system of preceding ages.

But the benefit of education, at that time, was but partially distributed. Its

influence was chiefly limited to the higher classes of the people, study being in the main restricted to such subjects as philosophy, literature, and history. In other words, the aim of education was simply to meet the wants of those destined to become the governors of the people, while the wants of the governed received little attention. As for the commoners, there were no proper schools, whether public or private. Their education was ignored, nay even despised by the authorities. Boys and girls of the well-to-do were poorly taught to read and write in the private household schools called *terakoya*. Indeed, it was not until the recent Restoration that a system of general education in the proper sense of the term was inaugurated. Thus we see that while a system of education is not a new thing in our country, the full recognition of the importance of the general education of the people is quite a new phenomenon. In this article we will limit the scope of our observation to the

progress of education under the new regime.

The recent Restoration was a glorious victory for the commoners of Japan. Those classes of people which had before been treated as slaves, or productive machines, began to be recognized as a part and parcel of society itself, with all their freedom and personal rights fully acknowledged. Those who had been commanded simply to obey the orders of the authorities began to have their own share in the affairs of state on an equal footing with the higher classes of the people. An artificial order of society was destroyed; the prevailing idea of conservatism was swept away; modern learning and art began to be eagerly sought after. Critically speaking, this was not only one of the greatest political revolutions, but also the most serious social revolution we have seen in our history. Our system of education has thenceforth been based upon the principle of progress. Means and methods may have varied in different schools or because of official changes, but the principle has remained the same. Not a school nor a teacher will be found now in Japan, who will uphold conservatism as his or its sole principle of education. Especially did the new Government in its early days pay the utmost attention to the subject of education in order to meet the immediate demand for officials appropriate to the new system of government. In 1868, the year after the Restoration, a provisional board of education was established at Kyoto. Although

the Revolutionary War still continued in the eastern part of the country, the schools that had been founded by the Tokugawa Shogunate at Nagasaki, Osaka and other western cities were reopened. At the close of the war, similar schools such as the Shoheiko, Iga-kujo and Kaiseijo were subsequently reconstituted at Tokyo, men of learning being invited from various districts to act as professors. Soon after, the Board of Education was established with power to control all educational affairs; the Shoheiko was organized as a university; many students were sent abroad at the expense of the state; regulations were framed for universities, middle and elementary schools; the principles of education and the educational system and the like were prescribed. But these regulations were never carried into operation on account of various difficulties. From these facts, it is not too much to say that the educational executive chiefly directed its attention to higher education and had little or no idea of diffusing general education. In reality, it was still nothing but the system of ancient Japan.

A radical reformation, however, soon came. In July 1871, the Board of Education was replaced by the Department of Education, Mr., afterward Count, Oki Takato being appointed the first Minister. Shortly afterwards, Mr. Tanaka Fujimaro was sent to Europe and America as a commissioner to investigate educational matters. A girls' school, a normal school, a library and a museum

were also instituted, besides many other measures, summarized in the Code of Education issued in August 1872. The code, consisting of one hundred and nine articles, was very elaborate. It prescribed various regulations regarding grand, middle and elementary school districts, district committees, bureaux of inspection, appointment of special officers, subjects of study in each class of schools, etc. The code itself was nothing but a direct translation of the American system of education and was never fully carried out; but through this very code an idea of general education was introduced for the first time. The Imperial Instruction with reference to the promulgation of the code clearly expressed its purpose by saying: "All knowledge, from that necessary for daily life to the higher knowledge necessary to prepare officers, farmers, merchants, artists, physicians, etc., for their respective positions is acquired by learning. It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family nor a family with an ignorant member." This, indeed, was a new era which entirely destroyed the partial system of education of old Japan. For the establishment of this new system, which corresponds to the Elementary Education Act of Great Britain in 1870, we must thank an American named Dr. David Murray who served as an adviser to our Department of Education from 1872 to 1879.

The first stage had already ended. It might historically be called a con-

tinuation of the old system, or rather an age of preparation. The second stage, opened by the promulgation of the code, was characterized by the direct translation of the American system. As shown by the Imperial Instruction, "Persons who have hitherto applied themselves to study have almost always looked to the government for their expenses. This is an erroneous notion proceeding from long abuse; every person should henceforth endeavour to acquire knowledge by his own exertions." The Government at once decided to maintain every public school as far as possible by tuitions and subscriptions. It even issued an order to close all schools established by the provincial authorities for a while, because these schools were based upon the so-called erroneous principle. As we have stated above, by the issue of the code the administration of school affairs was made more effective, and more especially a thorough improvement was made in the system of elementary education. But imitation can not surpass originality. The code could not satisfactorily meet the wants of the country and was abolished in 1879. A new code was issued and this in turn was revised the next year. With this revision the third stage opened.

Before passing to the third stage, let us notice a few events which took place during Dr. Murray's term of office. In the next year after the promulgation of the code, seven normal and seven foreign language schools were founded, but all

of these except two of each were abolished in 1877 on account of a great reduction in the appropriation to the Department of Education. The Kai-seijo and Igakujo, on the other hand, had already made great progress and in 1877 the two were incorporated under the name of the Tokyo University with the special departments of law, science, medicine and literature. This change may be regarded as epoch-making in the history of higher education in this country.

The third stage opened with the revision of the second code. The revision was accomplished by the earnest efforts of the newly returned commissioners and students from the West, among whom Mr. Tanaka Fujimaro (now Viscount) was the most eminent. Having accepted the position of Senior Vice-Minister of Education, he contributed much to the development of our system of education. The chief object of the newly revised code was to exclude from it all complex rules and excessive limitations, matters relating to the elementary education being subjected to the approval of the authorities. From this time greater strictness of administration and regularity prevailed. The cultivation of moral character, loyalty and patriotism was gradually insisted on. This age, seems to us, an age of assimilation of a foreign system. Compared with the age of direct translation it must be confessed that a considerable improvement was made in a decade. Moreover, singing and military drill were

encouraged during this period. Trifling matters though they might seem, they had and will have an important relation to vitality of the nation.

Five years later, the Code of Education was again revised. This revision must be regarded as marking another stage in the history of general education. The hero of this fourth stage was Viscount Mori Arinori, a Satsuma statesman who once represented our country at Washington. He was a strong advocate of general education by the state and for the state. He was convinced in his own mind that all the students, from those in the university to those in the elementary schools, were destined to be soldiers in time of war; that the state ought to make all possible efforts to educate the young; and that even compulsory measures might be taken to diffuse general education. From these points of view, he encouraged military drill with all his might; limited the text-books to such as were approved by the Minister of Education; improved the Imperial University by adding a special department of engineering; established five higher middle schools; and increased the number of normal schools without tuition or charge for board, exacting from all students a pledge of a certain number of years of service as teachers in the public schools. Moreover, he emphasized the characteristics of obedience, sympathy and dignity among the pupils. Speaking impartially the system is a modified form of that of Germany. Some say that the

spirit of enterprize was greatly impaired by these somewhat conservative measures of Viscount Mori. This may have been true in some degree, but at the same time these measures stimulated and are still stimulating the progress of education in Japan. After the unfortunate assassination of this able minister in February 1889, minister after minister has taken charge of the portfolio of education, but not one has failed to maintain the principle laid down by him.

During the fourth age, the code has been revised at various times, especially from the necessity of preventing conflict with the organic of law of the cities, towns, and villages enforced in 1889. In doing so, all that might tend to vanity and exaggeration has been avoided as much as possible, while simplicity and efficiency have been taken into consideration. Local educational affairs have been chiefly entrusted to the local authorities. Men of experience and prudence have been admitted to the offices of teachers with special facilities in regard to examinations and liberal treatment has been offered them by the establishment of the Pension Law. The expenses of the elementary schools under these regulations are borne by the local municipalities, and the attendance of children is facilitated by the provisions relating to the reduction and remittance of tuition-fees. In addition to these, a system of industrial education was established in 1893. This ought to be remembered as an important measure for the industry of Japan. For this

measure, thanks must be tendered to Viscount Inouye Kowashi.

The above is a brief sketch of the history of our educational administration. It has reached its present degree of efficiency by means of the successive changes above described. In regard to the results, it will be observed that when the Code of Education was first carried out in 1873, the number of children of school age receiving instruction was only 1,180,000, which had increased to 2,210,000 when the code of 1879 was issued. In 1885, the number had increased to 3,180,000. An attendance of 3,630,000 was reported in 1891, while in 1894 the large total of 4,518,137 was reached, that is, nearly four times the number originally enrolled. It is interesting to know that the grand total of our school population was 7,320,191 at the end of 1894.

Now let us step further. We have so far paid our attention chiefly to general education. This will be a proper place for us to observe the development of the higher courses of study. We have now one university, six higher schools, fourteen higher female schools, sixty-three normal schools and 1352 miscellaneous schools, with 89,400 students, 4,940 native and 250 foreign professors and instructors, not to speak of military and naval institutions. Now-a-days, the greater part of the graduates of the elementary schools are entering the middle, technical or other special schools, in order to receive higher education. After they have graduated from

these technical schools they enter professional life. With regard to the choice of professions there have been three periods during which the departments of medicine, law and engineering, have respectively predominated. In the first ten or fifteen years following the Restoration, the majority of the students took the course of medicine. This was because our learning first began with that department, through the influence of the Dutch doctors who were permitted to reside at Nagasaki even at the time of the Tokugawa Shogunate. But the indomitable law of supply and demand prevails equally in the sphere of human economics. The general tendency of students then turned to law. The ratio of the law students in the Imperial University, for example, greatly increased, as compared with those of the other courses. Those great private law-schools now found in the centre of Tokyo were established at that time. But recently as industry and commerce have advanced, the number of students at the engineering and commercial schools has greatly increased. If the future of a country can really be foretold by the tendency exhibited by its young men, these facts certainly indicate a prosperous future and afford occasion for congratulation. Our officials and lawyers are already equipped with modern learning. Our doctors are already in possession of the resources of modern science. Lastly, our banks, industrial companies, commercial firms are now falling into the hands of well educated men. Clerks may be civiliz-

ed, apprentices may be educated, but the situation will be far from satisfactory until the managers and directors are also baptized with modern knowledge and ideas.

Of the education of young women, we must confess, it is still below the standard set for the education of the young men. Our girls generally attend school, study side by side with the boys and show not a bit less striking progress than the latter, until they finish the course of the elementary schools. But there has been a remarkable decrease in the number of female students taking the higher courses. During the past five or six years, this tendency has been noticeable year after year. The reason assigned is that a reaction has set it against the blind imitation of Western civilization which characterized the decade preceding 1890. We do not, of course, admire those so-called Westernized ladies who purposely ignore our nationality or willfully impair the moral sanctions of the past under the name of civilization; but at the same time we can not help hoping that that sex constituting one half of our people will be thoroughly provided with higher knowledge. At any rate, it should be the ideal of our ladies to be simple housewives rather than elegant writers, kind and tender mothers rather than profound scholars.

Lastly, let us have the honour of introducing the names of two great educationalists in new Japan, namely, Mr. Fukuzawa Yukichii and Dr. Neeshima

Jo. The former is the founder and President of the Keio-gijiku ; the latter was the founder and President of the Doshisha. Mr. Fukuzawa is a man of culture, common sense and foresight. He went to America forty years ago, organized the above named institution previous to the Restoration and taught his students amid the tumults of the Revolution. What he and his students read in history about war and reformation was actually enacted before their eyes. During the period when people were discussing the opening of the country, he was already teaching Adam Smith's "Wealth of Nations." In the age when feudalism was not yet wholly abolished, his students were already reading John Stuart Mill's "Representative Government." He wrote numerous books on education, Western civilization, elementary science and even on the subject of a reformed system of writing. His household school has now grown to a large institution with more than one thousand students, provided with a wide variety of departments from a kindergarten up to special courses of literature, law and economics. His first students, once looked down upon by some classes of people, are now occupying the most important positions. They are presidents, managers, or directors of large banks and commercial firms ; vice-ministers, secretaries, or other officials of the Imperial Government ; members of the Diet and local assemblies.

Dr. Neeshima was, on the other hand, a man of piety, sincerity and warm-

heartedness. Violating the regulation of the time, he fled to the United States in 1864 ; spent twelve years in America under the care of a philanthropist ; graduated from Amherst College and Andover Theological Seminary. Convinced that the modern civilization of the West is rooted in free education based upon Christianity, he organized a small school at Kyoto in 1874 called the Doshisha. In coöperation with the missionaries of the American Board, he began to teach higher accademic courses side by side with theology. In the face of much bitter opposition, he and his colleagues fought most valiantly, ever confident of future prosperity, and seeking the help and guidance of the Unseen Hand. Their efforts were not in vain. The faithfulness and simplicity of the graduates gradually increased the fame of the Doshisha and the institution gained the sympathy of our countrymen, not only that of professed Christians, but also of well-informed gentlemen outside the Christian Church. His name was respected in our educational circles as highly as that of Mr. Fukuzawa. Under the care of the Doshisha there are three departments, namely, those of theology, science and politics, a college, a middle school, a girls' school, a nurses' school and a hospital. The number of students was once as high as nine hundred. Almost all of the early graduates entered educational and ecclesiastical circles and are still holding very important positions. The recent students are directing their attention to all

the departments of human life. A great misfortune fell upon the Doshisha. Dr. Neeshima died in 1889 when he was upon the eve of founding a university. His successors have recently decided to dispense with the assistance of the American Board. Though there is much discussion upon this subject, it is not our aim to express an opinion here upon the merits of the questions at issue between the Doshisha and the American Board. We can not, however, help regretting that it has lost the faithful cooperation of the missionaries.

Let us add a few words on the missionary schools in this connection. We must not ignore the educational work accomplished by the missionaries. They have established numerous accademic or English schools, for both girls and boys, one or two in almost every commercial centre of the different provinces. They have utilized these schools as a means of spreading their religion. In some sense they have succeeded; but what we think more striking is that they have helped on our progress in education. The most of those of the present generation who speak or read English, for example, owe it directly or indirectly to the guidance of the missionaries. We must thank them for this.

These are the outlines of the history

of education in new Japan. We do not wonder that education has made such a great stride during the last two and a half decades; for we believe progress in education and in other branches of civilization must react upon each other. It requires no great effort for educated youngmen to find occupations. Employers have been glad to welcome the graduates of the technical schools so far as they have shown their ability and knowledge. This unlimited demand has made, however, our education wholly professional or rather material. The sole aim of the students has been to get the highest possible position and salary with the least possible effort. This has led to a great misconception, namely, that education is simply the purchase of knowledge and art. The aim of education, on the contrary, should be to secure to man the full development of all his faculties. Japan ought to have established a university or college with the sincere purpose of educating a higher grade of scholars, morally disciplined, as well as intellectually developed. She ought to have an Oxford or a Cambridge, equipped with professors and tutors of high morality and profound capacity. The time will come, nay must come,—when?

LA RUSSIE ET L'EXTRÊME-ORIENT.

Le dix-neuvième siècle a fait de grands progrès dans les sciences matérielles, dans la littérature, mais non pas dans la vertu. Plus il approche de sa fin plus l'esprit de l'homme s'abaisse, et la vertu n'est plus qu'un ornement de société. Le monde a inventé une nouvelle foi, l'or est son dieu, l'intérêt est sa religion. L'amour de la gloire, l'honneur, la justice, l'héroïsme tout a passé comme des nuages qui s'envolent. Il ne reste que l'égoïsme et la bassesse. Ce sera probablement le honteux héritage que le dix-neuvième siècle léguera à son successeur. La Russie nous fournit un exemple frappant de cet abaissement. Il paraît que maintenant la Russie est maîtresse de l'univers. Tous les souverains baissent en se prosternant les pieds du jeune Empereur de Russie. Toutes les nations veulent lire leur destinée sur son visage. Tous les peuples adorent la Russie et flattent son orgueil. Au seul bruit de sa voix toute la terre tremble, d'un coup-d'oeil elle peut accabler les faibles. Personne ne lui résiste. Sa volonté ne connaît pas d'obstacles, son expansion est sans limites. En vérité elle absorbe toutes les autres patries. L'Angleterre seule pourrait lui disputer l'empire du monde, mais maintenant elle est plongée dans des langueurs léthargiques, et hormis l'intérêt elle n'est sensible à rien. Elle aurait la force de résister à la Russie, mais elle n'en a pas le courage. Jus-

qu'à ces dernières années elle avait rivalisé de gloire, et d'orgueil avec la puissance Russe dans la Turquie, aux Indes, et en Chine, mais maintenant elle incline sa fierté hautaine devant sa rivale, et la Chine et la Turquie longtemps sous sa tutelle lui sont enlevées par les caresses menteuses de son ennemie. Elle, qui en 1886 fut empêchée par la Russie et la Chine d'occuper le port Hamilton et obligée de tout évacuer, ne dit pas aujourd'hui un seul mot pour empêcher la Russie d'occuper toute la Corée. Dépouillé peu à peu de ses gloires passées, son front n'est plus convert que d'opprobres. La France ne peut pas traiter avec la Russie sur un pied d'égalité, elle est devenue son humble servante, et le Président de la République Française est le premier courtisan du Tsar. Malgré le noble caractère de son peuple la France implore le secours la Russie contre l'Angleterre et l'Allemagne et elle est tout obéissante aux volontés de son maître. En 1793 elle répandit de ses mains sanglantes les fleurs de la liberté sur tout l'univers, mais maintenant elle est passée elle-même au service d'un pays où la tyrannie domine. De 1804 à 1812 elle a été couronnée des lauriers de la gloire, mais à l'heure où nous sommes elle est tombée dans la poussière. L'Allemagne tient aussi une conduite méprisable, elle veut à tout

prix dérober l'affection de la Russie à la France en flattant le Colosse. L'Amérique si libérale pour affranchir Cuba, prête ses mains à l'asservissement de la Corée, elle travaille à l'indépendance d'un pays aux Antilles, mais dans l'Extrême-Orient elle concourt à en perdre un autre. Elle est très forte contre la pauvre Espagne, mais elle est trop faible devant l'impérieuse Russie. C'est-à-dire que la Russie est la souveraine universelle. En réalité est-elle digne d'un tel honneur? Elle qui ne veut pas reconnaître la liberté du peuple, elle qui n'a pas encore d'opinion publique, elle qui n'a pas encore de constitution, de lois équitables, de chambre représentative, et de gouvernement constitutionnel, elle qui n'a point de sûretés pour la vie et la propriété du peuple, est-elle à respecter ou à mépriser? C'est elle qui est l'instigateur du carnage en Turquie et en Corée; c'est elle qui désunit les amis, divise les proches, persécute les patriotes, c'est par elle que relégués dans les déserts de la Sibérie beaucoup de héros et de femmes innocentes arrosent leurs fers de larmes désespérées; c'est par ses intrigues que la discorde civile est partout sous ses pas, c'est par son avarice dévorante que l'univers est rempli de terreur, et que la paix est toujours incertaine. Convient-il donc qu'elle soit l'arbitre du monde, n'en est-elle pas plutôt l'ennemie?

L'ombre malfaisante de la Russie s'étend aussi sur l'Extrême-Orient. En 1858 et en 1860, profitant des calamités qui affligeaient la Chine, elle lui a pris

un vaste territoire sur les bords de l'Amour. En 1875, elle a soustrait l'île Saghalien au Japon, alors qu'il renaissait à peine. Cette conduite de la Russie est-elle juste? Mais laissons le passé comme un souvenir inutile; ses agissements récents par rapport au Japon, à la Chine et à la Corée demandent que nous les relevions exactement. Quand le traité de paix entre la Chine et le Japon fut signé à Simonoseki, le 17 avril 1895 voici quelles en étaient les conditions principales.

- 1°. Indépendance de la Corée.
- 2°. Cession d'une partie du Liao-Tong, comprenant Port-Arthur.
- 3°. Cession de Formose.
- 4°. Payement d'une indemnité de 200 millions de taëls.
- 5°. Ouverture de quatre nouveaux ports au commerce international.
- 6°. Conclusion d'un traité de commerce accordant au Japon les mêmes avantages qu'à la nation la plus favorisée. De ces conditions les plus intéressantes pour le Japon sont les deux premières; car l'indépendance de la Corée est l'unique objet de la guerre Sino-Japonaise, et l'occupation du Liao-Tong par le Japon est une garantie de paix pour l'Extrême-Orient, en même temps qu'il sauve la Corée des usurpations de la Chine et de la Russie. C'est-à-dire que sans la deuxième condition la première est sans effet. Faire ces concessions au Japon ce n'était pas seulement lui accorder le fruit de ses peines et de son sang répandu, le prix

de la victoire et du courage, mais c'était l'unique manière d'assurer à l'Extrême-Orient le bienfait de la paix. Pourtant dès que ces conditions ont été publiées, des yeux jaloux ont brillé comme des éclairs contre le Japon couronné de lauriers, et un lion attentif et menaçant, assisté de deux léopards ses serviteurs, s'est élancé sur le jeune tigre avec une voix épouvantable. Quelle bassesse ! quelle petitesse ! quelle lâcheté ! Opposer à la force d'un petit pays de l'Extrême-Orient l'alliance de trois puissances Européennes, et lui dérober ainsi le meilleur de sa gloire, est-ce donc là un honneur pour la Russie ? pour la France ? pour l'Allemagne ? pour l'univers ?

Au contraire la Russie qui n'a pas versé une goutte de sang, ni perdu un sou de son argent, qui n'a d'autre mérite à l'égard de la Chine que de lui avoir fait emprunter de force l'argent de la France, quand elle pouvait en emprunter en Angleterre, en Amérique, ou partout ailleurs, que d'avoir obligé le Japon à rendre le Liao-Tong à la Chine pour l'occuper elle-même, est tout à coup devenue la protectrice de la Chine, et elle a recueilli de sa politique beaucoup plus d'avantages que le Japon n'en a recueillis de sa conquête. Elle a le privilège d'user librement de tous les ports de mer militaires de la Chine, elle a le privilège de faire camper les soldats russes sur le sol de la Chine, l'armée Chinoise est sous sa direction, l'Ékin est à la merci du sabre russe, et le Liao-Tong est en réalité son territoire ; un

chemin de fer transsibérien y sera certainement construit par les Russes pour aboutir à Port-Arthur. Elle n'a point l'intention bienveillante de porter la lumière au milieu des ténèbres de la Chine, elle n'a que la rapacité du brigand. Il y a trois ans un pays fut constitué indépendant, sur la presqu'île entre la mer du Japon et la mer Jaune, par la persévérance de la nation Japonaise. O rêve de trop courte durée, déjà il est évanoui ! La légation de Russie à Séoul sous un nom honorable sert à peu près de prison au roi Li Houi et aux membres de son cabinet qui y sont enfermés. Tout y est enveloppé d'un profond mystère. On ne sait pas si les ordonnances officielles sortent en vérité de la bouche du roi ou de celle du ministre Russe. Mais il est certain que la parole du ministre Russe est plus puissante que celle du roi. Il est aussi certain que le roi n'a pas la liberté de se promener hors de la légation, ni de parler avec qui que ce soit venu du dehors, sans la permission du ministre. Il y a quelques mois, Taï-wôn-kun père du roi est venu à la porte de la légation russe pour voir le roi son fils, mais le ministre de Russie ne lui a pas permis de l'entretenir. Le roi Li Houi, depuis douze mois qu'il est enfermé dans la légation russe, n'est qu'un esclave qui porte en vain le diadème sur sa tête. Il n'a plus de sujets, il n'a plus de patrie, il n'a plus de famille même. Pendant que le Japon fut le protecteur de la Corée, l'indépendance de ce pays non seulement fut assurée, mais la famille du

roi eut la satisfaction de n'être pas séparée. Le roi et son père Tai-Wön-Kun demeurèrent ensemble, et même les différends cessèrent entre la reine et Tai-Wön-Kun. Aujourd'hui le roi et son père ne peuvent se voir l'un l'autre, et Tai-Wön-Kun est à peu près dans l'état d'un exilé. Li Chun-Yok est le petit-fils le plus aimé de Tai-Wön-Kun. C'est un espoir, une lumière qui console la vieillesse de son grand-père. C'est pour lui seul que ce vieillard stoïque verse des larmes. La Russie a creusé un abyme entre ces deux hommes, et Li-Chun-Yok avec Wi-Ha-Kung, deuxième fils du roi de Corée, passent tristement leur vie au Japon pour éviter d'être assassinés. Quelle infortune pour la famille du roi de Corée !

Sous la tutelle du Japon le gouvernement Coréen était composé d'hommes honnêtes, mais à présent les méchants y sont les maîtres; même le meurtrier de Kim-Ok Kim héros le plus renommé de la Corée, y occupe une situation. L'organisation du gouvernement Coréen, qui se rapprochait du système constitutionnel, grâce aux Japonais, a disparu sous l'influence sauvage de la Russie. Les Coréens qui avaient commencé à être éclairés dans leurs moeurs et dans leurs idées par les lumières de la civilisation, maintenant sont retournés à leur barbarie naturelle. Les Russes ne répondront peut-être que ce destin de la Corée n'est pas leur ouvrage; la Russie n'a pas d'autre volonté que celle de la protéger et de l'instruire. Mais c'est déjà une erreur que d'avoir ces dispositions à l'égard

de la Corée. Soit en Egypte, soit en Turquie la barbarie des habitants n'est pas l'unique cause des désordres et des calamités qui les affligent, le choc des volontés de puissances rivales y contribue pour la plus grande part. Ainsi en est-il de la Corée. Pendant douze ans la dissension entre Tai-Wön-Kun et la reine a troublé ce pays, mais l'hostilité entre la Chine et le Japon a fait verser beaucoup plus de sang. Il faut que la Corée trop faible ait un appui, mais en avoir deux est plus malheureux pour elle que de n'en avoir pas. L'expérience de ce qui s'est passé pendant douze ans en est un témoignage incontestable.

Dès que la guerre Sino-Japonaise eut fait cesser l'intervention de la Chine dans les affaires de la Corée et donné à celle-ci un soutien sur qui elle pouvait se reposer, la Corée commença à goûter les douceurs de la paix. C'est peut-être le seul moment où elle ait fermé sa pauvre avec confiance. Tout à coup un monstre la tira violemment de son sommeil. Et soudain reparurent la discorde, le sang, les larmes. Quel malheur regrettable ! Pour quelle raison la Russie a-t-elle ainsi étendu une main de fer sur la Corée. Si la Russie avait regardé les travaux et la gloire du Japon d'un oeil généreux, et qu'elle eût laissé la Corée s'appuyer uniquement sur le Japon, sans essayer une intervention injuste, la Corée pourrait peut-être continuer à jouir d'une destinée paisible, mais la grande Russie a eu l'esprit trop étroit, elle a porté envie au Japon et

appelé l'orage sur la Corée.

L'événement du 8 octobre a été non seulement l'explosion de l'inimitié entre la reine et Taï-Wôn-Kun, mais l'effet du la rivalité entre la Russie et le Japon. La reine et Taï-Wôn-Kun avaient l'un et l'autre le coeur cruel et ils avaient toujours eu soif de sang, mais ils ne pouvaient exécuter une résolution hardie sans un secours étranger, selon le caractère ordinaire des Coréens. Leur haine mutuelle n'est que la cause apparente de ce dénoûment, les vrais acteurs sont la Russie et le Japon. Depuis l'intervention de la Russie, la Corée a été condamnée à verser le sang. En juillet 1895 la reine, se prévalant de la protection de la Russie, voulut faire massacrer Pak-Yonk-Ho, le ministre de l'intérieur, comme traître, parcequ'il était le centre du parti Japonais ; mais cet attentat ne réussit pas. Depuis ce moment la reine ne cessa d'intriguer, et conspira pour dissoudre le Kunrentai, corps de troupes qui avait été discipliné par les Japonais, parce que cette petite armée était l'unique défense du cabinet, attaché au parti du Japon, et que la dissolution du Kunrentai devait détruire l'influence Japonaise sur l'armée Coréenne. Le 7 octobre 1895, la reine envoya le ministre de la guerre à la légation du Japon, et informa le ministre Japonais que le Kunrentai allait être dissout. Cette information était l'annonce que non seulement le sang allait jaillir sur Taï-Wôn-Kun et les membres du cabinet, mais que le Japon serait obligé de tout céder à la Russie. Un contre-coup terrible ne

tarda pas à se produire. Le 8 octobre, Taï-Wôn-Kun escorté du Kunrentai, d'un détachement de soldats Japonais, et de 48 Japonais déterminés, entra dans le palais du roi pour le voir. Il ne rencontra de la part des gardes qu'une faible résistance, la reine fut assassinée au milieu de la confusion. Le meurtre de la reine de Corée restera l'éternel regret de l'Extrême-Orient. La part que les Japonais ont prise à ce crime a été une grande faute du ministre du Japon, une grave responsabilité pour le gouvernement d'alors, et une honte pour tout le peuple Japonais ; mais il est clair que si le sang de la reine n'eût pas été versé, celui de Taï-Wôn-Kun et des membres du Cabinet l'aurait été ; il est aussi certain que le ministre de Russie avait suggéré à la reine un complot redoutable, en même temps que le ministre du Japon prêtait les mains à l'attentat de Taï-Wôn-Kun. Il est certain enfin que le roi qui avait long-temps souffert du mauvais caractère de la reine, ne fut pas attristé de sa mort, et trois jours après, un décret publié au nom du roi déclarait la reine déchuë du trône. Il n'est pas douteux que ce décret ne fût l'expression vraie des sentiments du roi ; s'il a été annulé un jour avant l'événement du 28 novembre, ç'a été par les conseils du ministre de Russie. Après l'assassinat de la reine, Li-Ham-Chim, un de ses courtisans lui a succédé dans ses intrigues. Le 28 novembre une foule de meurtriers Coréens avec quelques étrangers, essayèrent de forcer le palais du roi, avec l'intention de massacrer les membres du

cabinet et de transporter le roi à la légation de Russie ; mais ils furent repoussés, et Li-Ham-Chim avec quelques-uns de son parti se cachèrent à la légation russe, quelques autres dans celle des Etat-Unis. A partir de ce moment, la légation de Russie devint l'état-major du carnage. Le 11 décembre Li-Ham-Chim exécuta son premier complot, aidé par 50 matelots russes, il transporta le roi à la légation de Russie. Trois des membres du Cabinet furent massacrés, et beaucoup d'innocents jetés dans les fers. Un décret affreux qui ordonnait de couper les têtes des membres du cabinet et de les porter aux pieds du roi, fut publié avec le sceau royal, de la légation de Russie, mais ce décret a été aussitôt révoqué. Néanmoins il eut pour résultat que trente Japonais furent massacrés, à l'instigation des Russes. Ainsi le jour qui s'était levé sur la péninsule coréenne, y est à peu près éteint, l'obscurité, la barbarie et la mort y règnent plus horriblement que jamais.

Telle est l'histoire du crime de la Russie et de son intervention. Si la justice règne sur tous les peuples aussi bien que tous les hommes, pourquoi l'univers n'ose-t-il punir ces forfaits ? Pour assurer la paix au monde et écarter les guerres, il faut que la Russie renonce à ses desseins orgueilleux d'étendre sans fin son territoire ; pour rétablir le calme

dans l'Extrême-Orient il faut que la Russie se retire loin de la Corée et de la Chine ; pour procurer le triomphe de la vraie civilisation il faut que la Russie se donne une constitution, qu'elle reconnaisse la liberté. C'est une nécessité pour elle comme pour toutes les nations. Il n'y a pas d'autre chemin ouvert au progrès. Mais la Russie est si obstinée dans ses desseins, dans ses forfaits et dans sa tyrannie, qu'elle ne peut pas s'en départir même en temps de paix. C'est pour quoi plus le reste du monde se réveille, plus une collision devient inévitable ; à mesure que le sentiment de la justice est plus vif, la guerre apparaît comme plus nécessaire. Ce n'est pas seulement l'Extrême-Orient à qui sont réservées de sanglantes destinées ; l'Europe aussi y aura sa part ; et l'Amérique n'en sera pas exemptée. Le conflit entre la Russie et le Japon en Corée et en Chine, nous fait pressentir qu'avant dix ans ils en seront certainement venus aux armes. Et selon toutes les apparences, cette lutte sera l'occasion d'une guerre universelle et d'une révolution profonde. L'esprit de réforme excité par la révolution de 1793 s'est endormi au milieu de ce siècle. Pour guérir la bassesse et l'égoïsme de l'univers il faut une révolution. Peuples réveillez-vous, l'heure approche.

HITOMI ICHITARŌ.

SPECIAL CONTRIBUTIONS.

LOVE AND PEACE, THE FOREIGN POLICY OF NIPPON.

The whole world knows the history of the recent war, but rarely if ever, has it been rightly understood. It was only the outburst of the characteristic spirit of Nippon, a spirit peculiar to and inherent in the sons of Yamato, that is to say, the "*bushi-dô*" or chivalric spirit which has continued to develop through three thousand years. However vague this definition may be, the existence of this spirit can not be denied by any foreigner who is a careful reader of our history. To the question, "With which party shall we side?", "To the weaker" is the invariable, nay national, answer and to side with the weaker is regarded as most noble and glorious. So it was in the case of the recent war with China, and for this reason we arose in arms to guarantee the Korean independence.

It could not be Heaven's will that Nippon should fail in such a war. We gained a series of successes amid the applause of the world, and now-a-days we are looked at with as much wonder as if we had become a different nation. With no less wonder do the Koreans

and Chinese gaze at the scenes about us. And now comes the time for us to fulfill our mission in the East.

Our policy toward Korea might be summed up in a simple phrase, namely, to guarantee and promote her independence. To the student of Eastern history, the Koreans have been known as a valiant people determined to resist any foreign invasion, not as pusillanimous as they are now regarded. The flower of the Korean youth when unaffected by their national vice is noble and clever-headed. The writer as lecturer on anthropo-geography in the Tokyo Special College, has many Korean students in his department, and feels ever happy to acknowledge that they are not less intelligent than their Japanese associates. After diverse experiences and observations, I firmly believe that the Koreans would never have been the people we now see them had they not been crushed down by misgovernment and official corruption. This being the case, the reform of their national life, in every department,

material, social, and political, is a matter of pressing importance. Even to carry a boy from school to the university requires some fifteen years and not far from two thousand *yen*. To educate the ten millions of the Korean people so that they may become reliable neighbours and a powerful nation must require many years and much treasure. We should be patient, learn to wait and make no hasty movements. To educate young men, to lend capital, to construct railways, to open mines, to improve agriculture, and the other things necessary for the Koreans, must be the work and mission of the Japanese as an elder sister in the Far East. It has been the great blunder of some self-conceited diplomatists that they have tried to gain over the Korean court and officials by means of intrigues and stratagems. We should recommend as our Minister Resident at Seoul one who will keep in mind the highest ideal of "*bushi-dō*" and no others.

China is a country of the "same race and letters" with us. We engaged in war with her only to protect the poor Koreans, and hence have no antipathy to her. We are indebted to the Chinese for the introduction of the continental civilization to this insular Empire, and have associated with them in a friendly, nay, brotherly way. We have no hatred toward them now, in spite of war, as is clearly shown by the fact that when Li Hung-chang touched at Yokohama on his return from Europe and America, the representatives of

many of our associations and clubs, hastened to pay their respects and to congratulate him on his safe return. If China intends to inaugurate reforms, we should so far as possible give her our support. It is said she proposes to reform her army and reestablish a powerful navy. If so, we heartily hope she will employ our officers and engineers. In one word, the two sister empires of "the same race and letters" in the East should stand on the stage of the world holding each other by the hand.

Considering our commercial relations with Vladivostok and the growth year by year of the export and import trade between Russia and Nippon, one reaches the conviction that the Trans-Siberian railway will when completed serve as a direct mercantile highway from Nippon to Europe—the railway will unite in bonds of friendly intercourse the West and the Far East. Russia is a rich and hopeful commercial neighbour, so it is evident that we should associate with her with peace and good will.

Our country was opened by the Americans. Imagine the tasks of Perry, Verbeck, Simmons, Murray, Capron, Clarke, Morse, Crawford and others have accomplished for our country. We feel grateful to each of these Americans for having served Nippon to the utmost of his ability. Yes, we have had much doubt that a righteous and peace-loving people as the Americans would display such conduct in Korea, and the official letters from the

Hon. Richard Olney to the American Minister Resident at Seoul, which we have recently seen in our papers, has shown that our confidence was not misplaced. America is the land of justice and fraternity, so we should associate with her on terms of justice and fraternity. And so with England without dispute.

* * * *

The Empire of Nippon, governed by the Imperial dynasty unbroken for three thousand years, with forty-two millions

of patriotic people, an army of three hundred thousand men, and a navy of some ninety thousand tons, should advance nobly and independently in the Far East, as the friend of the weak and oppressed, and also of the righteous.

SHIGA SHIGETAKA.

[Mr. Shiga Shigetaka, editor and proprietor of the *Nippon-jin*, an illustrious member and a warden of the *Shimpo-to*, studied in the Agricultural College of Sapporo, Hokkaido. Some years ago he made a trip through the South Sea Islands. He has written various books and pamphlets of high political and literary value. He first appeared before the public as an ardent advocate of the preservation of our nationality, and has maintained this opinion through the last ten years. The present article was written by him especially for THE FAR EAST.]

THE HIGHER CHAMBER OF AGRICULTURE. INDUSTRIES AND COMMERCE.

The agriculture, industries, and commerce of Japan have so advanced as to make evident the necessity of establishing a "Higher Chamber of Agriculture, Industries, and Commerce" which, as in Europe, should be a place where the wider questions of national economics are investigated. Let me indicate briefly a few reasons for the creation of such a chamber. Of late, agricultural, industrial, and commercial affairs in Japan have developed to such an extent that the necessities of the people in the interior are now supplied by domestic manufactures, and the present rate of progress indicates a prodigious advance in the future. Dissatisfied with commerce alone, the busi-

ness people have taken the further step of enlarging the foreign trade by exporting the products and manufactures of this country. Indeed, in setting forth the the political economy of the nation today, the expansion of the foreign trade must not be neglected.

As an effect of the late Japan-China War, the position of Japan on the world's stage has suddenly changed, and new phenomena have come to light in the practical circle of agriculture, industries, and commerce. The eyes of European nations and of America are upon our commerce and industries. They begin to have a notion that she who is to deprive them of their Asiatic markets,

which they have absolutely possessed for so many scores of years, may be the future Japan. The current of our future traffic, therefore, will directly intermingle with the ocean of foreign trade; and the waves of the external economic ocean will immediately affect our business circles to a degree out of all comparison with former days. Moreover, the revised treaties are to be enforced in three or four years. Foreign governments have sent their committies to investigate our agricultural, industrial and commercial affairs; the chambers of commerce in Europe and America have sent men to examine the business activity of our country. Since they are thus planning and preparing to carry on business in our important cities after mixed residence is provided for, it is clearly obvious that the time must come in the near future when our business people should vehemently compete with foreigners on the business race ground.

The three points I have briefly stated above are the weighty questions pertaining to our future national economy. Especially, at present, in the adjustment of things after the war, these questions are momentous. These problems, if left simply to the economic policies of the Government or committed to the care of the people alone, will not be solved. The Government must join with the people in order to gain a satisfactory solution.

In order to secure the reforms in our economy, our business men should press forward with intrepidity into the

world's trade circles and plan for our prosperity in trade, adopting the universal business basis. Now then, how shall our agriculture, industries, and commerce be carried on with regard to the future external traffic? This question needs careful attention. Let me state my opinion with reference to each of these.

First, Agriculture :—Viewed from the point of foreign trade, our agriculturists would do well to aim at quality rather than quantity. The reasons are as follows: Having China and India to the south-west, Australia and the South Sea islands to the south, and America to the east, Japan is surrounded by several countries of immense territory noted in the world as the grand geoponic lands.

The areas of the above countries are as follows :

| Countries. | Square Ri. |
|------------------|------------|
| Japan | 24,794 |
| China | 717,128 |
| India | 293,749 |
| Australia | 577,956 |
| S. America | 1,198,307 |
| N. America | 1,185,059 |

As will be seen by the above statistics, Japan can, by no means, be compared with these countries in area and hence can not compete with them in the quantity of her agricultural productions. Therefore, in the market of universal trade,

it is vain to strive to gain precedence over these countries in the bulk of productions. Must we then cease to aspire to supply the agricultural needs of the world? No, there is still great hope of success. In our agriculture, if we can not vie in quantity with those countries of vast territorial dimensions, we may yet have the advantage in the matter of quality. Therefore, our agriculturists must have this end in view. Let us look at the geoponical aspect of Egypt, Italy, France, and England.

The cotton of Egypt in amount is far less than that of America, India or China. America supplies, indeed, 50% of the cotton used in the world while Egypt furnishes only 7%. But the cotton of Egypt is the best in the world. The fibre is so fine and long that it seems like silk thread. The choicest cotton stuffs manufactured in Europe and America at this day depend wholly upon Egyptian cotton.

In quantity, the rice of Italy comes very short as compared with that of China and India; but it occupies the highest position in the whole world for no other reason than the excellence of its quality. Therefore, notwithstanding the limited supply, the Italian rice being thus considered the best in Europe, the prices of all other grades are fixed by comparison with that standard.

Cocoons in France are not raised to any such extent as in China or Japan, and yet the French silk is universally acknowledged to be unrivaled in the world. The best silk materials are

woven from the French silk and it is adopted as the standard for all silks, owing to this superior quality.

England was formerly renowned for her wool productions. She supplied nearly all the wool used in Europe. Since the discovery of America and the colonization of Australia, however, the aspect of things has suddenly changed, the wool supply having fallen into their hands absolutely, while England, on the contrary, is obliged to manufacture her woollens by asking these two countries for wool. The number of sheep raised in England has fallen off greatly, but still her varieties are the finest and are the pride of England, so that both America and Australia are likely to import from England their best varieties of sheep.

The example of the above four countries shows that it is unprofitable for a country of small extent to compete with vast countries in the quantity of agricultural productions. No matter how much money and labour may be spent in competition, there is no gain. In a country like Japan, therefore, agriculturists would do well to imitate the methods of Egypt, Italy, France and England; in short, we should aim at quality and not quantity.

Second, Industries:—Viewed from the point of foreign trade, our country holds a very promising and favourable position. Japan, being one of the islands in the Pacific Ocean, has South and North America on the east, the continent of Asia on the west, and

Australia on the south. The nearest of these can be reached in a day and even the farthest lies within a voyage of four weeks. These neighbouring countries all being agricultural are rich in various industrial materials which we can import and use in our manufactures. Thus we stand in a good locality to supply on the one hand, our domestic needs, and prevent the import of foreign manufactures; and to enlarge, on the other, our foreign traffic by exporting our manufactures to the surrounding continents. It is not unlikely that they who supply our country with industrial materials will prove at the same time, the best customers for our manufactured goods.

Japan is not only great in population, but her people have the capacity to become an industrial nation. Their brains, eyes, and fingers are much cleverer than those of Europeans or Americans. The latter have been altogether astonished at the unprecedented efforts we have made in importing civilized methods and machinery. Our people have tried to modify, to increase the quantity and to improve the quality of our manufactures by these means. Of the articles imported from without we have taken steps to study their models and processes of manufacture

and we have begun to manufacture similar goods in various localities thus to compete with the imported goods. As the result of these two means, not only are our special artistic articles and various manufactures exported more and more, but a way is opened to export spun thread, foreign paper, glass utensils, beer, muslins, chemicals and various other manufactures. This is a proof of the adroit combination of advanced European theories and machinery with the abilities of our people fostered for hundreds of years, and it is a sure indication that we shall be in the future an industrial nation.

Coal is found in many places in Japan from Hokkaido to Kyushu, and in abundant quantity. It is a saying of Europeans that coal is the mother of industries, to such a degree does every form of industry depend upon coal. Through the amount of coal spent by a nation, Therefore, one can judge somewhat whether or not her industries are prosperous.

The following table shows the amount of coal mined and used in foreign countries.

| Countries. | Amount mined. | Amount used. | Per cent. of amount used to amount mined |
|------------------|---------------|--------------|--|
| | ton. | ton. | % |
| N. America | 183,422,710 | 180,565,825 | 98.4 |
| England | 166,971,440 | 129,201,493 | 77.4 |
| Germany | 98,876,105 | 100,568,521 | 101.7 |

SPECIAL CONTRIBUTIONS.

21

| | | | |
|----------------------------------|------------|------------|-------|
| France | 25,738,973 | 37,139,273 | 144.3 |
| Belgium | 19,410,519 | 16,035,174 | 82.6 |
| New South Wales, Australia | 3,330,932 | 1,466,299 | 44.0 |

The above table shows the result of investigations made in 1893.

| | | | | |
|------------|--------------|-----------|-----------|------|
| Japan..... | year 1893 | 3,317,188 | 1,755,925 | 52.9 |
| " | 1894 | 4,268,135 | 2,311,810 | 54.2 |

By the above statistics, we see Germany having used all of her own coal, imported 1.7% from without in order to sustain her industries; and France, likewise, imported 44.3% from foreign lands. On the contrary, in New South Wales and Australia where industries are not developed, the amount of coal used is only 44% and 56% of the amount mined is exported to other countries. Now, in Japan, the similar ratio was 52.9% in 1893 and 54.2% in 1894. This, in comparison with Europe or America is very low, but it is higher than the rate in Australia. Moreover, during the one year 1893-1894 the amount of coal used in the interior increased at the rate of 1.3% which is a proof of our industrial progress.

The important thing next to coal is wages, but the wages of our workmen are very cheap in comparison with those current in Europe or America. Moreover, the mildness of our climate fits the country for industries.

Several metals and other chemicals essential for industries have been discovered in various districts and the mining and purification of these are

already receiving attention. It is plain that the country has sufficient resources to furnish a secure basis for industrial development in the future. In fact, certain chemicals we have imported from Germany till within a few years are now manufactured in this country and not only supply the domestic needs, but are even exported to the continent of Asia.

The application of electricity to industries is now greatly practiced in the West; and no doubt, we shall see the same practice in our country sooner or later. Physically speaking, high and large mountain ranges run through the middle of our country and since the distance to the shore from the mountain slopes is short and abrupt, swift currents and waterfalls abound here and there. Now, it is not impossible for our future industries to advance farther by applying these currents and waterfalls for producing electricity.

Switzerland resembles Japan geographically, abounding in mountains, lakes, streams, and waterfalls, and there are industries established by means of electricity, produced by water power. In connection with the handiwork of

men and women, woven materials, articles of gold and silver, etc. are successfully manufactured and are exported to foreign countries. Hence the establishment of various mechanical industries together with the development of artistic industries by means of electricity brought to every door can be looked for in the near future, in places where manufactures previously existed only in the mountains and in cities on mountain slopes.

The above particulars are but brief outlines of the characteristics of Japan as fitted to become an industrial country. Of late years, however, the aspect of our

industry as stated before, namely, the revolution of our original industries by the adoption of civilized methods and machinery; our imitation of Western manufactures hitherto imported and our plans for superseding such importations; and also the utilization of discarded wools and certain chemical materials; has caused the minds of Europeans and of Americans to look with anxiety upon the statistics of our industries.

The resolution of our people to make these industries the basis of national prosperity is evident in the recent increase of industrial institutions.

Table of Industrial Stock Companies.

| Year. | Number of companies. | Increase. | Capital Invested. | Increase. |
|-------------|----------------------|-----------|--------------------------|--------------------------|
| 1894 | 508 | | <i>yen</i> 62,154,055 | |
| 1895 | 605 | 97 | 89,388,956 | <i>yen</i> 27,234,901 |
| Sept., 1895 | 930 | 325 | 164,428,618 | 75,039,660 |

By the above table we see an increase in the manufacturing companies of 1895 over 1894 to the extent of ninety-seven, while the increase in investment is *yen*, 27,234,901; on the 30th of September, 1896, the increase in the number of companies over the preceeding year was 325, and the increase in investment, *yen*, 75,039,660.

These figures indicate a favourable state of affairs which embodies a brilliant promise. Now then, it is our imperative duty to decide upon the character of our

future industries. Studying the history of industrial development in Europe and America and also considering the present circumstances of our country, let us indicate certain methods for the conduct of our future industries.

a. To the earlier civilized countries of Europe and America had better be exported our special productions, namely, silk, tea, artistic manufactures and the like, which require more finger expertness and which, therefore, can not be made economically in Europe or in

America. These articles as a matter of course need thorough manufacturing, but at the same time, the tastes and fashions of those countries must be considered. To compete in their market with mechanical manufactures in which they are so well versed is not a sagacious plan in the present state of affairs.

δ. For the semi-civilized countries of Asia; (1) we should supply them with articles fit for their use selected out of our own manufactures; and (2) of the manufactures recently made in this country after the model of civilized industries which Europeans export into Asiatic regions. To develop the industries of a nation, it is the rule to commence with ruder articles and gradually advance to better and finer goods.

The higher industries we have adopted from Europe and America are still in the period of experiment and such manufactures are not equal to those made in the original states. So, while not attempting for a while, to export these manufactures to Europe or America, it is well to aim to supply the semi-civilized regions of Asia; for the people in such countries are satisfied with our less perfect manufactures. Such are the methods which the European nations have practiced continually. That England did not formerly export her manufactures to the European Continent, but sent them to America, then a less civilized country; or that the German government has been earnestly urging her industrial people since the year 1870 to export their manufactures to

Asia are all due to this rule.

When, however, after much experiment and many reforms we approach to the state of perfection, we should try to supply the needs of those Europeans and Americans who reside in Asia, Australia, and in the Southern islands, for the articles they use in these regions are not so fine as those in Paris or London, and so our manufactures may be sufficient to supply their wants. Thus the industry of this country should commence with rough articles and we should seek to attain step by step to the better and finer; and in truth, who knows but in some future time Japan may achieve such progress that she will supply the finest articles in the world.

Third, Commerce:—Since agriculture and industries are considered from the view point of foreign trade, commerce also must follow the same line in establishing its methods; for unless these three are in harmony and proceed side by side, the foreign trade of this country can not expect to reach its highest development. According to the present state of affairs, however, notwithstanding the progress in agriculture and manufactures the foreign trade has as yet taken on no encouraging aspect. That Japan has not a seat in the world's trade market is indeed much to be regretted. Let me state some causes which have stood in the way of success hitherto and also make a few suggestions looking to the future enlargement of our foreign trade.

The foreign trade of Japan grows out of the opening of our country by the compulsion of the European and American nations. At the time of the Restoration, the nation had scarcely any thought of her commerce when they inherited the treaty concluded by the old government; and for over twenty years one of the international problems which all of our countrymen dwelt upon has been that of treaty revision. To achieve this, the laws, both civil and criminal, have been codified and all hearts have been occupied with preparations for treaty revision, thus leaving no leisure to attend to the expansion of foreign trade. To tell the truth, since our foreign trade commenced it has been passive and not active. Therefore, imports were brought into our harbours by foreign ships and our exports were taken on their return to be introduced into foreign markets. Hence, the populace have been misled to think that the exchange of imports and exports at the Bund in Yokohama constitutes foreign trade; and there are very few who are really doing foreign traffic in accordance with the rules and through the channels of trade in foreign countries.

While signs of improvement in applying advanced methods and machinery in agriculture and industry are clearly seen, commerce alone exhibits no marked progress. Although industries demand, comparatively, more particular and complex theories and art, yet the great part of the labour is simply to purify raw materials by hand and machinery.

With commerce, however, it is not so. A tradesman must always acquaint himself with every political change in Europe and America; for example, the high or ebb tides of their economy, the fertility or barrenness of their fields and the condition of their workingmen. Unless they are wise and experienced in affairs great and small, at home and abroad, it is vain to hope to win in the world's traffic. This is why commerce is not prosperous.

In the present condition of our practical business, it is not a hard thing to gain a profit of more than 10%. Then, of course, as it is a characteristic of the human heart to seek after ease rather than difficulty, and as it is especially so in commercial circles, very few care to pursue foreign trade residing in the cities of Europe and America where the language is unfamiliar and where the mode of life is so completely different.

If we indicate more fully by statistics the causes stated above of the lack of prosperity of our foreign trade, it will be seen how serious the difficulty is. Let us compare the table of exports and imports for foreign trade of both domestic and foreign merchants during the past five years.

According to the annexed table, the per cent. rate of the trade of the domestic and foreign merchants in 1891 is 11.3% for the domestic, to 88.7% for the foreign merchants. Then, in 1895, five years later, the ratio is domestic 19.7%, to foreign 80.5%. This shows something of the effect of the steps

taken by our commercial authorities, but the comparison is yet far from being satisfactory. Then as regards im- ports in 1891, the ratio is domestic 24.2 and foreign 75.8; and in 1895, five years after, the rate comes to be domestic

Table of exports and imports of both domestic and foreign merchants during the five years 1891—95.

| | Years. | Domestic merchants. | Foreign merchants. | Total. | Percentage. | |
|----------|-----------|---------------------|--------------------|-------------|-------------|----------|
| | | | | | Domestic. | Foreign. |
| Exports. | 1891..... | 8,770,765 | 69,144,862 | 77,915,627 | %11.3 | %88.7 |
| | 1892..... | 11,395,210 | 77,643,924 | 89,339,134 | 12.8 | 87.2 |
| | 1893..... | 13,654,985 | 74,485,809 | 88,140,794 | 15.5 | 84.5 |
| | 1894..... | 20,450,979 | 90,846,710 | 111,297,000 | 18.4 | 81.6 |
| | 1895..... | 26,328,816 | 107,188,169 | 133,516,985 | 19.7 | 80.5 |
| Imports. | 1891..... | 15,234,465 | 47,695,803 | 62,927,268 | 24.2 | 75.8 |
| | 1892..... | 15,062,331 | 56,263,748 | 71,326,079 | 21.1 | 78.9 |
| | 1893..... | 17,353,979 | 70,903,193 | 88,257,172 | 16.7 | 80.3 |
| | 1894..... | 35,145,501 | 82,337,454 | 117,481,955 | 29.9 | 70.1 |
| | 1895..... | 40,829,072 | 88,431,504 | 129,260,578 | 30.5 | 69.4 |

N. B. Among the imports by domestic merchants are included those for official use.

30.5 and foreign 69.4%. Comparatively the imports are a little more in amount than the exports, but when we note that these figures include articles for official use, the amount of imports purely for the use of the people will not surpass the exports.

To show the reasons for the preceding statements, I will show the number of companies concerned in the foreign trade as compared with the number of commercial stock companies established in this country at the present time.

The numbers of the commercial stock companies.

| Years. | The numbers of companies. | Increase. | The sum of money invested. | Increase. |
|---------------------|---------------------------|-----------|----------------------------|------------|
| December 1894..... | 631 | | Yen. 55,733,547 | |
| December 1895..... | 702 | 71 | 65,294,100 | 9,560,553 |
| September 1896..... | 895 | 193 | 110,062,010 | 44,767,910 |

According to this table, the number of commercial companies and the amount of investment have greatly increased; but when we notice the companies operating in foreign trade, we find but 17 out of a total of 895 commercial companies.

Moreover, since the position of Japan in the world's consideration has changed abruptly as a consequence of the late Japan-China War, and Europeans have come to dread Japan as a formidable rival in the circle of the world's commerce and industries; and since, in view of the present aspect of affairs, our business people are struggling to cast their old notions away and are aspiring to enrich the nation by entering bravely into the region of the world's trade; and still more, now that the administration of public affairs since the war is laying before us momentous national problems; both Court and people must unite in order to prepare to meet this great responsibility.

Beside this, since most of the old treaties are revised and the aspiration of Court and people in this respect achieved, the time has come for the nation to make efforts toward the enlargement of its foreign trade. In consequence of the revised treaties, foreigners will come to reside in the interior after three or four years and will carry on business of various kinds. The diverse channels of their trade which intersect the whole surface of the world like cobwebs will make connection with our important places of commerce and industry, and

they will come to carry on their business cleverly in instant communication with their respective countries and not rely entirely upon our ports. As a matter of course, in such a case, our merchants will not be satisfied with merely passive trade, but will also strive to expand our commerce beyond the seas.

Then our business people who are giving attention to foreign trade will day by day come to apprehend the necessity of a thorough knowledge of the political, economical and industrial condition of the world at large. If this be so, we may be assured that men with an adequate equipment will be found to take up the great responsibilities which we have indicated.

In the present state of our business affairs, it is not hard as has been said to gain a profit of more than 10% in this country. After mixed residence is allowed, however, foreigners will come to compete with us, making investments at a low rate of interest and thus will share in the commerce and industry of the interior. Then their investments at low rates of interest will gradually invade the territory which our investments have possessed and thus will depress the rate of interest so as to deprive our business people before long of the profit they now enjoy.

Besides, in the progress and development of agriculture and manufactures, planned by our practical men, the products will by and by exceed the amount needed to supply the wants of the nation,

so this excess must naturally be exported. Again this time cannot be far away ; it is, therefore, very important to decide now on the methods of foreign trade.

The methods of our foreign trade, as has been said above, must follow the rule of avoiding the more difficult forms of production and of beginning with easy things. If we decide to follow this rule, the regions and methods of our commerce will naturally fall into two divisions, namely, (1) commerce with Europe and America, and (2) commerce with Asia.

(1) In our commerce with Europe and America, we should export those things, principally, which are our special productions and also those manufactures which demand mainly adroitness ; and adopt such methods as will gain an ample profit to ourselves while avoiding competition in the special fields in which those countries excel. As regards the channels and methods of trade, we should follow the precedents current in these countries, and should give the merchants whom this commerce demands an Occidental education.

(2) In our commerce with Asia, we should export more and more such of our original productions as are suited to the wants of those countries, and also such products of our new industry as may be saleable in the semi-civilized parts of Asia. In trading with these countries we should study the provincial habits of their people and in training the needed merchants, we should not follow the European system of education.

This plan of dividing our trade into two departments, the eastern and the western, avoiding difficulties and adopting the easiest methods is indeed a promising way for the future expansion of our trade. This is the policy that England practiced after the discovery of America and after communication with Asia was opened. England, at that time, without following the example of other European nations, stopped her competition with the continent and turned her eyes to the trade of America and Asia where no European rival was to be met with ; and there she sought to hold an absolute sway.

The German government has of late also entered upon the same track. Since the Franco-German war in 1870, she has been practicing this device. Therefore, our Imperial Japan, whose every movement stands under the eyes of the whole world, should, in deciding her plan of traffic, seek to extend her trade toward those regions where rivals are least to be feared. If we seek in this way to enlarge our foreign trade, we should adopt the channels of exchange which other nations are using and import their inferior manufactures for our industrial materials, and also import such machinery as we can not yet make, and endeavour to make our manufactures prosperous. Those channels, we wish to render as serviceable as possible both as regards the import and the export trade, and while maintaining strict care not to be misled, we shall endeavour to practice them.

Some of these channels are already prepared by the government; namely, excitative acts of navigation, foreign observation in commerce and industry, the sending of industrial students to other countries. Some of these channels are already made available for the people. We have, for example, the Yokohama Specie Bank, with its many agents in foreign lands and also the Nippon Yusen Kaisha with its numerous foreign services.

Still, these are not sufficient for the expansion of our foreign trade.

To complete this great and momentous task of organizing all these various channels of commerce, the Court and people must unite one and all with the great aim of advancing the commerce and industries of the nation. Here lies the necessity of establishing a chamber like the one here advocated.

KANEKO KENTARO.

MISCELLANEOUS.



BENKEI, THE QUICK-WITTED LOYALIST.

(THE KANJINCHO.)

If you should travel through the Island Empire in the Far East, and acquaint yourselves with our plays, you would not fail to hear the word Kanjinchō repeated. It means, literally translated, the Buddhist-Contributions Register. The scene is strictly historical, and its diction is really excellent. As you follow the reading of this play in the original you feel as if you were transported to a higher region in which you seem to forget every thing that is of the earth, earthly.

The literature of one nation is incapable of translation into the language of other nations. What person is there who pretends to a full

translation of Shakespeare or Bacon into some other language? So in order to thoroughly appreciate the merit of this beautiful composition "the Kanjinchō," one must study and know the Japanese language. My work in this paper is simply an attempt to give the substance of the play. I have laid stress not so much upon the figures of speech, the order of words, and the qualities of style, as upon the idea of the play, showing in what our idea of loyalty consists.

Dramatis Personæ.

* * *

Musashibō Benkei.

Minamoto Yoshitsune. •
Togashi Saemon.
Watchmen and Yoshitsune's retainers etc.

(Performed in one act).

Scene—The province of Kaga: The pass of Ataka.

[Enter Togashi decked in loose, flowing garments with a tall hat on, followed by several watchmen.]

Togashi. Are all the men here?

Watchmen. We are all here in your presence.

Togashi. He who thus speaks is Togashi Saemon, a native of the province of Kaga. Our lord, Yoritomo, has had a quarrel with his brother, Yoshitsune, who it is rumoured, with some of his followers under the disguise of a Yamabushi,* is making off towards the province of Michinoku. The Shōgun has given us a strict order to build new watch stations throughout the Empire, and to closely interrogate any yamabushi who attempts to pass through the gate. Togashi is appointed by the Shōgun to keep watch at this station. You too must keep a strict watch.

1 *Watchman* Yes, my lord, we have already arrested several suspicious yamabushi and have bound them to the tree over yonder.

2 *Watchman* I shall keep a sharp eye over the travellers. Not a mouse shall pass unnoticed. When I find any yamabushi, I shall most surely bring him to your presence.

3 *Watchman* If any monk makes an attempt to pass through the gate, we shall arrest him on the spot.

Chorus. We shall keep a strict watch.

Togashi. Well said, my fellows, be sure to arrest yamabushi by strategy or otherwise and relieve our Shōgun from further anxieties.

Watchmen. Yes, yes, we will.

Exeunt Togashi and Watchmen.

Enter Yoshitsune in the costume of a yamabushi followed over the stage by several others dressed in the same style.

Yoshitsune. Oh, Benkei, as I have told you before, it is impossible for us to pass through this gate and reach Michinoku without being detected. I would have killed myself rather than bring disgrace upon my name, but I have accepted your advice and disguised myself under this form. What do all of you think about this, my dear fellows?

1 *Retainer.* My lord, for what purpose, am I wearing this sword, if I do not use it on this occasion.

2 *Retainer.* We shall pass through the gate, by force, cutting down the watchmen if necessary.

3 *Retainer.* Now it is high time for us to show His Highness our heart-felt gratitude for his past favours.

4 *Retainer.* That is the very thing I want to do. Let us go ahead.

[He stands up.]

Benkei. Hold up, brothers, as I have told you before. This is indeed a rash and careless step to take on our part. Suppose, we do pass through this gate, by violence; when we come to another pass gate, what will you do then? We shall not reach Michinoku so easily. This is the reason why I advise our lord to take off the regular apparel worn by a yamabushi, and covering his face with one of the servants' hats to follow after the party.

Yoshitsune. I shall leave the whole matter in the hands of Benkei to settle. You must not contradict him.

Retainer. Yes, my lord.

Benkei. Brothers, pray pass on.

[*Benkei* loudly addresses.]

*An order of itinerant priests belonging to one of the Buddhist sects.

Benkei. A party of yamabushi wishes to pass through the gate.

Watchmen. What, a party of yamabushi coming to the gate!

Togashi. A party of yamabushi wants to pass through the gate.

[*Togashi* approaches *Benkei's* party.]

Togashi. Venerable Yamabushi! This is a watch station.

Benkei. Monks are sent throughout the country soliciting, contributions towards the erection of the temple of Tōdai. We have been charged to go round the northern part of the country for the same purpose.

Togashi. That is, indeed, admirable, but this new pass gate will never be opened for any yamabushi.

Benkei. That is very strange. What is the meaning of all this?

Togashi. Our Shō-un Yoritomo has sent us to keep watch at this newly built pass gate. Our business is to get hold of his brother Yoshitsune who is escaping from him in the disguise of a yamabushi.

1 *Watchman.* We keep watch here to examine and interrogate yamabushi.

2 *Watchman.* You are a set of Yamabushi.

Therefore we can not let you pass.

Togashi. Oh! What a nuisance. We have no time to argue with you. This pass is closed to you. That is the end of it.

Benkei. It is beyond our power to pass through the gate. Let us pray that we may be given fortitude to meet death calmly. Come, brothers, let us have our last prayers.

[*Benkei* and others pray after the manner of Buddhist monks.]

Togashi. That is indeed a splendid resolution. You informed me a few minutes ago, that you were on a trip to solicit contributions for the building of the Tōdai temple. Then you must have the Kanjin-chō or the Buddhist

contribution register with you. Would you, pray, read for me?

Benkei. You want me to read the Kanjin-chō?

[Here begins a song with music, telling us that Benkei has no Kanjincho, but that he takes out a roll of paper which he calls the Kanjin-chō, and from which he reads a most charming composition, of which we will give only the substance. "The Emperor Shōmu had a wife to whom he devoted his whole heart, and when she departed from this world, he caused a temple to be built on the spot where she had died. Some time later, this temple was burnt down. In order to rebuild this temple, contributions are asked. Those who contribute even a penny shall enjoy perfect peace in this world, and will sit upon thousands of lotus leaves in the future world."]

Togashi. Since I have heard the Kanjinchō read, I have not the slightest doubt, but you are a true man. However, will you kindly tell me one more thing? There are a variety of costumes of Buddhist monks. Is not the warrior-like appearance of a Yamabushi quite unbecoming to the office of a true monk?

Benkei. It is very easy indeed to explain it. It is a part of the discipline laid down for monks to tread along the unbeaten pass in rough mountain regions, destroying monstrous animals and poisonous snakes; to love and compassionate the good people of this world, and by merit of self-denial and ascetic lives to save evil spirits from their doom and to offer prayers of peace. The monk ought, also, inwardly to cultivate a spirit of love and mercy, and outwardly putting on a dignified appearance to terrify evil spirits. These beads represent a number of the benefits of Buddhism.

Togashi. And what is the meaning of wearing a helmet on your head?

Benkei. Helmets and *sunkaku* are the weapons of monks. We wear the sword of Buddha in our girdles, and carry his staff in

our hands. Being thus equipped, we traverse steep mountains and rugged hills.

Togashi. An ordinary priest carries a Buddha's staff with him, and you, yamabushi, guard yourself with a Kongō staff. What does all this mean?

Benkei. The Kongō staff was one of the possessions of a sage with whom Shaka took refuge when he ran away from his home.

Togashi. How was it handed down to a yamabushi?

Benkei. The sage gave it to his followers, and our forefathers used to carry it with them. Thus it came to be handed down to us.

Togashi. What is that sword for? Is it used to take one's life or is it simply for threatening people?

Benkei. This is like a bow carried by a scare crow. It is also used in killing bloody animals, poisonous snakes, as well as wicked men who are enemies of the laws of Buddha. Such is in strict accordance with one of the laws of Buddha—"To save the lives of many by killing one."

Togashi. You can kill those corporeal beings which are visible to the naked eyes, but what would you do with those incorporeal spirits which stand in the way of Buddha's laws.

Benkei. We would conquer them by means of a set form of prayers.

[Then follow other questions of like nature, asking the import of a yamabushi's apparel and the set form of prayers, which are admirably answered by Benkei, and Togashi appears deeply impressed with the explanation.]

Togashi. I am ashamed of myself to have doubted even for a moment. I blame my eyes for it. They are good for nothing. I shall make contributions myself. Here servants, bring offerings.

Watchmen. Yes, my lord.

[*Exeunt Watchmen.*]

[Enter the servants with presents, upon the stage.]

Togashi. If you accept these trifles as con-

tributions toward the construction of the Tōdai temple, nothing will please me more.

Benkei. We shall gladly accept your presents of which a mirror and a purse of gold, we shall take with us, but the rest we shall leave in your charge until we come here again. Now, brothers let us hurry on.

Retainers. Let us go.

[All but one who is dressed as one of the servants, pass through the gate. One of the watchman takes hold of this servant.]

Togashi. Wait for a moment.

[A critical moment has at last arrived for Yoshitsune and his party. Will Benkei submit to the fate?]

Benkei. You idiot, why don't you go through?

Togashi. I have told him to wait.

Benkei. Why have you retained him?

Togashi. They say that this person looks like the one whom we are seeking. That is the reason why we stopped him.

Benkei. It often happens that one man resembles another. Nothing strange in it. Whom does he resemble?

Togashi. He is the exact image of Yoshitsune.

Benkei. This fellow makes me always angry. The sun is still high. We meant to go to the province of Noto.

[Benkei addresses Yoshitsune.]

You are often suspected to be Yoshitsune. That is your fault. Oh! How I hate you. I shall give you this.

[Benkei strikes Yoshitsune with his staff.]

Go on!

Togashi. Whatever you do, we can not let you go through.

All the Watchmen. We can not let you go through.

Benkei. If you are still in doubt, I shall leave him with you or I shall kill him.

Togashi. That is too cruel a deed for a monk.

Benkei. Then, why did you suspect him?

Togashi. Because of the watchman who informed me.

Benkei. Shall I kill him to clear the doubts from your mind?

Togashi. Don't commit rash deeds. You chastise your servant, because we suspected him. Now, the doubts are entirely dispelled from my mind. Please pass on.

Benkei. (to the servant) You are the most fortunate fellow under heaven. I would have taken your life, but for this gentleman's kind request. I warn you to be more careful in future.

Togashi. Comrades, Let us go back to our duty.

Watchmen. Yes, sir.

[*Exeunt Togashi and his men.*]

Yoshitsune. Benkei, no mortal being could act as you have done to-day. At the critical moment in my life, you have chastised me as if

I were really your servant, in order to save me from the hands of my enemies. This presence of mind would be impossible without divine aid. I appreciate your ability, and render you my heartfelt thanks.

1 *Retainer.* When we were stopped by the watchmen I trembled with the sense that the awful crisis had come.

2 *Retainer.* Indeed, the gods who protect our lord's future career, will lead us safely to the province of Michinoku.

3 *Retainer.* All this is due to the wit and wisdom of our beloved and respected brother, Benkei.

4 *Retainer.* We can come no where near him in these virtues.

[All seem wonder-struck.]

Exeunt omnes.

Chorus. So long as heaven and earth continue, and the sun and the moon shed their light, Benkei, the quick-witted loyalist, will ever be remembered by all Japanese.

(Translated by NEGISHI YOSHITARO.)

FUJI-YAMA.

Matchless Mountain, rising grandly, with what joy-enraptured sense
Multitudes have looked upon thee since earth saw the race commence;
Reigning god-like through the ages with thy throne in azure skies,—
Not like throne of earthly monarch, it the wrack of time defies.

Pilgrims ever journeying thither worship at this Mecca-shrine,
Giving Buddha adoration through his handiwork divine;
And the harpings of the minstrels breathe their passion-hearted lays,
Chanting ever of its beauty in their rhapsodies of praise.

Worth it is to cross wide waters or a weary waste of land,
 For a glance upon this mountain, or within its presence stand
 Filled with awe and speechless wonder with such majesty sublime,
 And the soul-entrancing splendor of this monument of Time.

Fair as any fairest vision poet-prophet ever saw
 Is this Mount when first its splendor holds the wondering eye in awe ;
 With a grandeur so appalling comes a numbing of the sense,
 Stilling all our adoration with its silent eloquence.

Like the rainbow arch of beauty it has perfect lines of grace,
 And its shattered fragments round it fold it in a soft embrace ;
 While its shoulders are enfolded in an iridescent glow
 Shining far above the cloud-mist is its diadem of snow.

Nature's Monarch, standing grimly, like a giant without breath ;
 Head grown hoary with the ages, ripening for nature's death ;
 Though the ever-surgings ocean thunders round thy rocky base,
 Far above thy crown serenely still is kissed by heaven's face.

FRANK DEARDORF.

San Francisco, Cal., 1896.

REVIEW.

BUDDHISM IN TRANSLATIONS, by Henry Clarke Warren, Cambridge, Mass. Published by Harvard University. (Being vol III. of the Harvard Oriental Series).

We have in this book a well pointed, excellently arranged catena of translations from Buddhist documents, illustrating the great features of Sakya Muni's teachings. These are arranged in five chapters under the following headings: 1. The Buddha, 2. Sentient Existence, 3. Karma and Re-birth, 4. Nirvana

and Meditation, 5. The Order. Each of these chapters is very full of matter, and both the Table of Contents and the Index are carefully arranged, so that it is easy to find any particular piece of information that is desired. Each chapter has a very short introductory part, which forms the only portion of original thought directly contributed by Mr. Warren himself. Mr. Warren is animated with the laudable desire of humbly standing aside and thus allowing the reader to arrive at his own conclusions as to the

facts and doctrines of Buddhism which are here presented as far as possible in an authoritative form, that is to say, in the exact language of the Buddhist Holy Books. Hence, any one mastering this admirable catena will probably know very little about Mr. Warren's views, but will certainly acquire a very clear grasp of the main features of the creed of Ceylon.

We who live in Japan have one fault to find with the book. It is a manual of Small Vehicle

Buddhism only, and is, therefore, no guide for the later developments which we find in active operation in this land. We want a companion volume to this book of Mr. Warren's—*Northern Buddhism in Translations*. Is there no scholar who will give us such a work? Would not Mr. Warren put a crown to his labours and glorify his Alma Mater by completing the work which he has so well taken in hand.

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO NOVEMBER 13TH.)

THE NEW CABINET.

Since the establishment of the Matsukata Cabinet, the interval has been too short to enable us to fairly criticize its administration, though it has made an excellent start. As was declared in the manifesto, the Ministers are taking the people into serious consideration. They have decided to dispense with police escorts; they have fixed days for receptions so as to secure access to them on the part of all classes; they have established the so-called tea reunions for the purpose of avoiding misunderstandings between the Government and the people. These may seem

trifling matters, but their result will be of no little importance.

Regarding the explanation of the manifesto, it will be of no use to speak at length. Count Kabayama, the Home Minister, made a speech before the same audience on the morning after the manifesto was delivered by the Premier, and this may be taken as a commentary on the Premier's address, especially from the point of view of the Home Office. He dwelt upon the purpose of the Ministry to promote an enlarged recognition of personal rights, the introduction of men of ability and experience to a share in the Government, the simplification of the process of administration

and the strict maintainance of official discipline. He referred also to plans for strengthening the river-banks damaged by the late floods. Though there has been much discussion regarding his argument on the question of the responsibility of the Cabinet, we accept the authorized version of the address issued from the Home Department.

With the purpose of simplifying the processes of administration, the Government has nominated a committee called the Special Committee for the Investigation of Administrative Questions, consisting of twenty five members. This Committee includes two Ministers of State, Vice-Ministers, certain Bureau chiefs and the Secretaries of all the Departments, Count Ōkuma and Mr. Kiyoura being appointed President and the Vice-President, respectively. The Committee held its first meeting on the 30th ult. The President made an address on that occasion in which he emphasized the aim of the Committee by saying:—"The present Ministry do not propose to make economy their prime aim, or to do anything calculated to impair the efficiency of the administration. The result of the Committee's investigations may go to show the necessity for increased expenditure in some directions. If so, the required increase will be made without hesitation." The Committee are now investigating the administration of their respective departments. We trust the result of their investigation will meet the requirements of the time.

On the whole, it is a sign of progress that the present Ministry is endeavouring to establish friendly relations with the people.

THE RATIFICATION OF THE NEW TREATY BETWEEN JAPAN AND CHINA.

The new treaty between Japan and China has at last been concluded and has been ratified by the Emperor, after an interval of eighteen months since the ratification of the Shimonoseki Treaty. By this supplementary treaty we secure all the privileges enjoyed by the most favoured Western nation having treaty relations with China. It embodies in itself all the provisions at present existing between China and the Treaty powers both by original treaty or by subsequent convention. Regarding the "Commutation taxes," the duration of its enforcement, tariffs and tariff rules and judicial autonomy, it includes all the necessary articles. But to manufacturing privileges, which have been much talked about, there is no reference. On the contrary, our Minister has signed a memorandum permitting the Chinese government to impose certain limited taxes upon the goods manufactured by our people there. By the same memorandum, we have secured, on the other hand, the privilege of possessing concessions in Shanghai, Tientsin, Amoy, and Hankow, together with road and police regulations. The memorandum

also places restrictions upon the commercial regulations issued by the Shanghai Custom House, and enlarges the area of our occupation around Wei-hai-wei. That free manufactures in China would be injurious to our commerce and industry had been already perceived by our leading economists. It must be confessed that Count Ōkuma has taken measures based upon right judgement.

PREPARATIONS FOR THE ENFORCEMENT OF THE REVISED TREATIES.

The great task of Treaty Revision is drawing to a close. We have already concluded new treaties with the principal Powers and similar treaties with the lesser States will soon follow.

A Committee has properly been nominated to investigate the various problems pertaining to the enforcement of these new treaties. The Committee consists of the Minister of State, the Vice-Ministers, Bureau chiefs and University professors, directly or indirectly having relation to these matters. Count Kabayama presides over the Committee, with the aid of Viscount Tanaka Fujimaro as Vice-president. Before we pass to a totally new experience, the Committee ought to make a thorough investigation of the subject and secure proper preparation. As regards the work of this Committee we shall endeavor to keep our readers fully informed.

COUNT OKUMA ON KOREAN COMMERCE.

On the 6th inst. Count Okuma addressed the members of the Japan-Korea Commercial Association. The following epitome of the speech may be regarded as the programme of his future policy toward Korea. First of all he condemned those who despise Korea as a poor and savage kingdom; compared Korea of twenty years ago with Japan of forty years ago; and concluded by saying that the Japanese residing there are not superior to the Koreans in ability, morality or wealth. Then he strongly insisted upon the encouragement of Korean independence and expressed his determination to avoid war as far as possible, but to encourage banking, fisheries, navigation and various other forms of commerce and by such methods to elevate the dignity and importance of our residents in Korea.

THE CALLING OF THE DIET AND THE SHIMPOTO.

The Diet has been ordered to meet on the 22nd of December 1896 for its tenth session. Politicians and statesmen are busily employing themselves in preparation for the approaching session. The *Shimpo-to*, as indicated in the last number of THE FAR EAST have decided to act with the Government so far as to carry out the programme included in the manifesto of the Ministry. This party

held its general meeting on the 1st of November; nominated a special committee to manage its business; and selected the subjects for submission to the Diet at its coming session. The Managing Committee are Messrs. Ozaki Yukio, Inugai Ki, Ohigashi Yoshitetsu, Haseba Sumitaka and Shiba Shiro. The subjects for submission are follows: The revision of the various regulations pertaining to personal freedom; the reduction of administrative expenditures; the improvement of the Formosan government; the shortening of the time for the increase of Navy; the amendment of the Law of Election for the Lower House of the Diet; the establishment of factory regulations and the like.

THE REFORMATION IN TAX ADMINISTRATION.

The tax administration has become totally independent of the local authorities. At each of the twenty three important cities, a bureau called the Taxation Bureau has been established under the supervision of the Minister of State for Financial Affairs. Under the bureau, there will be several offices appropriate for the transaction of the business of the bureau. This change ought to be remembered in the history of our financial administration.

THE OFFICIAL APPOINTMENT OF THE NEW GOVERNOR-GENERAL OF FORMOSA.

Lieut.-General Baron Nogi Kiten has succeeded to the Governor-Generalship of Formosa formerly occupied by Lieut.-General Viscount Katsura Taro. It may seem strange that the latter resigned his post so quickly. This is a result of the recent Cabinet making in which Viscount Katsura was proposed as a competent candidate for the position of Minister of War. Once it was apparently decided that he would receive the appointment, but suddenly he was appointed the Commandant of the Tokyo Army of Defence. The new Governor-General is a valiant soldier in thought and deed. Born as a retainer of the Satsuma clan, he fought both in the Revolutionary and Civil wars, but he especially distinguished himself in the recent war with China where he held a most responsible charge. In Port Arthur, in Kai-ping, in Taipinshan and in various other places, he also played his part most bravely and honorably, especially in the Formosan expedition where he was commander of the Second Division. Now being appointed the Governor-General, his simplicity, courage and generosity will surely win for him the good will of the people of the newly annexed territory.

THE ESTABLISHMENT OF THE *TOKUBU* AND THE APPOINTMENT OF THEIR COMMANDERS.

In connection with the enlarged scheme for the army there has arisen the necessity for grouping together the divisions under three local headquarters called *Totoku-bu*. Accordingly, the islands of Japan proper have been divided into three sections, or military departments, namely, Eastern, Central, and Western. The following officers have been assigned to the command of these departments:—

Marshal Count Nozu Michitsura,

1st, or Eastern *Totokubu*;

Lieut.-Gen. Viscount Sakuma Samata,

2nd, or Central *Totokubu*;

Lieut.-Gen. Viscount Yamaji Motoharu,

3rd, or Western *Totokubu*.

THE *TENCHOSETSU*, THE BIRTHDAY OF THE EMPEROR.

Nov. 3rd of 1896 was the forty fifth Birthday of His Majesty the Emperor of Japan. The weather was fine with but a gentle breeze. Banks and stores were closed, and peace and love covered the Empire. The Emperor left the palace promptly at 8.30 a.m., proceeded to the Aoyama Parade Ground, and reviewed the troops of the garrison. Both the military and civil officers in their full uniform attended at the palace to tender their congratulations. The streets were crowded with multitudes of cheerful boys and

girls; the parks were full of happy men and women; the singing of the national song, the crackling of fire-works, the thundering of cannon were heard on all sides. In the evening Count Okuma invited the Foreign Representatives to a dinner at his official residence. At 9 p.m. a ball was given by Count and Countess Okuma in the Imperial Hotel. The Imperial Princes and Princesses, Ministers of State, the Foreign Representatives, members of the Diet, high civil and military officials, foreign and Japanese merchants, bankers, editors, pastors, missionaries, doctors, and lawyers—about 2000 notable ladies and gentlemen residing in Tokyo and Yokohama were present. We will not attempt to describe the decorations, dancing, supper, etc. in detail; it will be sufficient to say that the ball was the most successful yet seen in Japan.

H. I. H. PRINCE KOMATSU YORIHITO IN KOREA.

The Imperial Prince Komatsu Yori-hito recently arrived at Chemulpo on board the cruiser Chiyoda. Thence the prince with other naval officers, made his way to Seoul where he was welcomed most cordially by both the resident Japanese and the Koreans. The king gave him an audience; the Ministers received him with great respect. He was invited to witness the drill of the Korean soldiers, to examine the Korean

schools, and to dine with the members of the Cabinet. As for the enthusiasm shown by our residents there, that was a matter of course. His Highness is the first prince of the Blood who has visited the Peninsular Capital. It is the ardent desire of earnest Japanese that in the future, intimate relations may more and more be cultivated between the two Powers by similar visits.

THE PRESIDENT OF THE CENTRAL BANK OF JAPAN.

The Central Bank of Japan welcomed its new President a week after the death of the old. Baron Iwasaki Yanosuke, the ex-President of the Mitsubishi Company, the younger brother of the famous Iwasaki Yataro, is one of the richest capitalists in Japan. He helped his brother to begin and develop his various undertakings under the name of the Mitsubishi Company. At the time of the Civil War of 1877, he managed the military transportation, as the Director of the Osaka Branch of the Mitsubishi Mail Steamship Co. After the death of his illustrious elder brother, he succeeded to the office of president, which he resigned in favour of his nephew four or five years ago. Now he has been appointed President of the Central Bank. He will without doubt discharge his most responsible duties with great wisdom and prudence during this critical period.

THE HIGHER CHAMBER OF AGRICULTURE, INDUSTRY AND COMMERCE.

The above named chamber held its first meeting from the 19th to the 26th of October last. All the members are men of the highest position, having direct relation to the subject, both in and out of the Government. The council was opened by addresses from Viscount Yenomoto, Count Ōkuma, Mr. Kaneko and Mr. Shibusawa. The questions submitted to the consideration of the Members were as follows :

1. Dispatch of experts for surveying the course of the Yangtse River.
2. Monetary mechanism abroad.
3. Establishment of bonded warehouses.
4. Expansion of the markets for important exports.
5. Foreign correspondence.
6. Marine insurance.
7. Control and protection of mechanics.

These were properly discussed and voted, together with the two proposals about bonded warehouses and naval encouragement. As for the nature of this chamber and its necessity, we beg our readers to see the article by Mr. Kaneko, the Vice-Minister of Agriculture and Commerce, which appears in this number.

A TEMPORARY PANIC IN OSAKA.

A temporary panic occurred in Osaka recently. One or two houses were about to go into bankruptcy. Some of the cheques drawn by these houses were unpaid. All the banks and the large firms were alarmed and feared a serious crisis. This came from an unstable expansion of business after the war. But by the good management of the Central Bank of Japan the crisis passed away without leaving material damage. On the contrary, it has warned our countrymen not to undertake dangerous enterprises thoughtlessly.

THE POPULATION OF JAPAN.

According to the census at the end of December 1895, the population of Japan is as follows :

| | Male. | Female. | Total. |
|------------|------------|------------|-------------|
| Population | 21,345,750 | 20,924,870 | 42,270,620. |
| Births | 638,895 | 607,532 | 1,246,427. |
| Deaths | 448,873 | 403,549 | 852,422. |

By this we see there was an increase of 190,022 males and 203,983 females in the current year.

OBITUARY.

Baron Kawada Koichiro, the President of the Central Bank of Japan, died in Kyoto on the 4th inst. He was born in 1836 and was appointed manager of the Beshi Copper Mine in 1868. He there showed his ability for the first time. In the next year, he organized a steamship company with the late Mr. Iwasaki Yatarō which afterward became the nucleus of the present Nippon Yusen Kaisha. From that time till 1889, he discharged his duties most manfully as the manager of the Mitsubishi Co. Since that time, his life has been more closely connected with public affairs as the President of the Central Bank. He encouraged cheque transactions, increased the credit of the notes and especially at the time of the war with China, he contributed a great deal to the administration of the war finances. As a token of appreciation of his great services, the Emperor bestowed upon him the title of Baron. Of late he has not been strong, but having heard of the crisis at Osaka he planned to make a trip thither. It is most deplorable that he should have expired before reaching the end of his journey.



THE FAR EAST.

Vol. I., No. 11.



December 20th, 1896.

THE ENFORCEMENT OF THE REVISED TREATIES IN JAPAN.

The history of civilization will enter upon a new era at the dawn of the Twentieth Century. By the 17th of July, 1899, the Revised Treaties between Japan and the Treaty Powers will be carried out. The people hitherto conceived as specially gifted with the privilege of extra-territoriality will come under the jurisdiction of our Government. The tariff, hitherto hopelessly low, will be increased so as to realize the so-called "revenue system," if not protectionism. On the one hand, the municipal concessions—independent states in a state—will be abolished and become a part and parcel of our city organizations. On the other hand, foreigners will be allowed to reside at will throughout the Empire and to engage in any occupation lawful to native Japanese. In a word, an impassable bar, a continual cause of misunderstanding between the Europeans and their Asiatic brothers, will be taken away for the first time since the defeat of Xerxes at Salamis. This is the reason why we

regard the opening of the century as a new era in the history of civilization.

To reach the present state of things, has been a difficult task for our country. Ever since Japan was forced to open her ports and to blindly conclude the various treaties with foreign powers, it has been her sincere wish to revise these treaties so as to recover the right of jurisdiction and tariff. For this purpose she has spent tens of years and millions of dollars. Her eminent statesmen, one after another, have made every effort to carry out the work and have even staked their lives and fame upon the success of this undertaking. To speak critically, they had to meet three kinds of opposition, namely, that of foreign governments, that of the foreign residents in Japan, and that from the conservatives among our own people. It was a long time before the foreign governments were really convinced that the lives and property of their citizens would be secure in Japan; but it took a still longer time to transform the ideas of the bulk of our con-

servative people. As to certain foreign residents in Japan, they, anticipating the abolition of their undue privileges and unwilling to be governed by the laws of an Oriental nation, a nation they have always considered inferior to themselves, have opposed stoutly any measure or step looking toward the revision of the treaties. But now this momentous question is settled! Before July, 1898, the Government will send a dispatch to the Powers on the subject of the enforcement of the revised treaties at the end of the next twelve months. First of all, let us see how the task was done amid the tumult of opposition, both on the part of Japanese and of the foreigners.

Japan, no doubt, was first opened by the persuasion of the United States. Through the efforts of Commodore Perry and the Hon. Townsend Harris, the ignorant officers of the Shogun's Government were led to sign the friendly and commercial treaties on the 31st, March, 1854, and 29th., July, 1858, respectively. But the commercial treaty which became afterward the standard of other treaties, or to which the term "most favoured nation clause" has been most often applied, was that with Great Britain, signed on August 26th, 1858, between Lord Elgin, and Mizuno Chikugo-no-Kami and others. As regards the tariff, the document drawn up by Mr. Harris limited the five per cent. articles to steam-machinery, lumber, ships' supplies, coal, flour, zinc and lead. All kinds of liquor were to be charged thirty-five per cent., while all

other things were to pay twenty per cent. The original treaty with Great Britain was more abundant in restrictions, but generous when compared with the treaty of June, 1866. This last was signed by the representative of the Shogunate, Mizuno Izumi-no-Kami, and the Representatives of France, Great Britain the United States and the Netherlands, and was called the Tariff Revision Treaty, which is still in force. The treaty was too severe for our country. It restricted the tariff to less than five per cent., on an average. To speak more particularly, the Powers forced the Shogunate to decrease the rate, knowing that it would be impossible for that government to reject their demands. These stipulations were exceedingly opposed to the interests of, if not injurious to, Japan. As to other rights, the treaties also dealt with us as an inferior race having no place in the family of civilized nations; they granted extra-territoriality, and conceded consular jurisdiction.

This, however, was not the intention of the first treaty-makers, for the American treaty of 1858 positively stated that it would be revised after July 1st, 1872, "if desired by either party." But to recover a right is not so easy as to yield it. Within the next ten years following the conclusion of the treaties, Japan accomplished a political reformation, nay, a social revolution. An elaborate feudal system was abolished and the Imperial Government was established with every prospect of success, simplicity and

efficiency. One of the chief aims of the diplomacy of the new Government was to revise the commercial treaties, as being unsuitable to the new social and political arrangements. Consequently, Ambassador Iwakura, with a suite of the most eminent officials of the time, started for a trip through Western countries in 1872. They landed first in the United States, where they found that they must fail of their object. It was impossible for them to negotiate with the Powers separately. The United States discouraged them with the weapon of the "most favoured nation clause," and explained to them the uselessness of separate negotiation. Then they gave up the chief object of the trip and determined to carry on the work of treaty revision in Tokyo, by negotiating with the representatives of the different Powers. The first attempt failed utterly.

One and a half decades passed away. How Japan suffered from "oppression by treaty;" how the provisions of the treaties were altered in the interests of Western nations and to the detriment of Japan; how her rights were trampled upon and her wrongs multiplied by delay has been already told by able editors and authors, and we will not rehearse the story here. The more advanced the Japanese civilization, the more injurious the treaties became. The more her trade increased, the more discouraging were the restrictions. In these circumstances, the United States were so just as to sign a treaty on equal terms on the 25th of July, 1878. But

there was no direct effect, for it was stipulated that the treaty should not be carried into effect until similar treaties were concluded with other Powers.

The second attempt was made by Count Inouye in 1887. He was holding, at that time, the portfolio of Foreign Minister in the first Ito Cabinet. His plan was to employ foreign judges in certain courts, including the Court of Appeals; to grant mixed residence, commerce, and possession of land; to provide a civil code based on purely Western ideas; and to still continue the old system of tariff. The provisions were most dangerous indeed; not only in that they did not enable us to recover the right of jurisdiction and tariff, but also because they threatened the independence of the country. The work was abandoned because of intense opposition.

His successor, Count Okuma, the Foreign Minister of the Kuroda Cabinet, drafted a treaty, on an equal footing, with Mexico in 1888; and made the third attempt for the revision of the other treaties the next year. Though his entire programme failed through the admission of foreign judges to our Higher Court of Justice for a certain term of years; he left behind him a good example of separate negotiation, till then the hardest barrier to overcome. For this work, the bold Count risked his life, being severely wounded in the leg by the explosion of a dynamite bomb thrown by an assassin. In both of these two cases, the voice of opposition on the part of the native conservatives or the so-called

patriots, was never quiet, perhaps it was louder, than that of the foreign residents. They opposed the measure, partly on account of the incompleteness of the terms and partly because of a factious spirit.

The next Foreign Minister, Viscount Aoki, not having shown any significant effect upon the work of revision, was sent to Berlin as our Minister Plenipotentiary to Germany. Meantime, the Imperial Diet was established. The collision between the Government and the Opposition grew worse year by year. The chief problem which taxed the Cabinet was how to manage the Diet. The work of treaty revision was given up for a time, until Count Mutsu took the portfolio in the second Ito Cabinet in 1892. By this time Japan had made wonderful progress in all directions. All branches of the Government, especially the legislative department, were busily employed in preparing the Civil Code. The people as a whole manifested a growing spirit of self-respect. The sentiment among the foreign residents also underwent a change. The whole environment impelled the Government to hasten the revision. A little before the organization of the second Ito Cabinet, an Imperial Ordinance was promulgated declaring that consular jurisdiction on the part of the Portuguese had lapsed. The Portuguese who possessed the right of consular jurisdiction had not sent their special consuls for twenty years or more, despite the renewed requests of our Govern-

ment. This must be admitted to have been a proper measure based upon right judgement, a harbinger of the final success.

Count Mutsu adopted a modified form of the plan first tried. He changed the personnel of the legations to the Treaty Powers, selected as ministers men of ability and knowledge and ordered them to take up the work, each at his own station. A successful report came from London first, giving the information that a treaty of reciprocity on an equal footing, including the "most favoured nation clause," had been signed on the 16th, July, 1894, by Lord Kimberly and Viscount Aoki. Four months after, a similar report came from Washington telling of the success of Mr. Kurino. A week later, Mr. Takahira telegraphed from Rome that his work too was finished. Then from St. Petersburg, from Copenhagen, from Berlin, from Paris, came similar tidings, so that there remain only a few treaties with somewhat minor countries unrevised and these we expect to see arranged within a few months.

The Western Powers have thus formally recognized our membership in the family of civilized nations. As to China, we have revised the old treaties so completely and satisfactorily that we have now equal rights with Western nations. This is simply one of the results of the recent war.

The work is now done and it seems wonderful. It is, however, nothing but the natural result of the changed situa-

tion. We regret that it was not accomplished earlier. The society of Japan in general is so far advanced that there is no reason why mixed residence should be delayed. There is a well-organized educational system; a wide spread acquaintance with foreign languages, especially English; complete freedom of religious belief; no anti-foreign spirit as has been occasionally displayed in the past, hence there is security for life and property. Of course there are on record, certain unfortunate attacks upon the person of the early foreign representatives or other individuals, but they are things of the past. All of a sudden, fleets hoisting unknown flags and armed with fearful weapons and dreadful machinery had anchored off our coast; had demanded the opening up of the country, threatening us by stories of Chinese and Indian defeats; and then had forced our representatives to sign exceedingly one-sided treaties. Laying aside the question of the final benefit to Japan, no wonder that some Japanese distrusted the intentions of the foreigners at first and manifested their distrust by such cruel conduct. Is there any nation in the world, provided with bone and blood, which would think otherwise under similar circumstances? That these attacks did not embody the true spirit of the nation is clearly seen by our recent attitude toward our foreign brothers. We aver that we have in the past given abundant expression to our good will and shall certainly continue to do so in the future. The last Cabinet was

accused by its opponents of failing to maintain the strict enforcement of the treaties. This was nothing but a sign of the Cabinet's extravagant good will toward the foreigners, so generous that it eventually strayed beyond the treaty. This friendly feeling will be greatly increased in case foreigners and natives live side by side and carry on their occupations hand in hand.

Secondly, our political evolution shows the same aptitude for treaty revision. We have already an established constitutional government, a form of government which, it has been asserted, is unfitted for Oriental nations; we have organized the Diet, the mouth of public opinion, as well as the centre of legislative power; we have revised various laws and acts in order to render them applicable to mixed residence; and are now arranging the Civil Code, with provisions adapting it to native and foreign customs and habits of thought. Laws pertaining to the press and to political association, which are yet more or less restrictive, will be, nay ought to be, revised very soon. The police, the courts, prisons etc. will receive due attention. At any rate, all these matters will be so arranged that the new treaties may be enforced without friction. In this respect there will be no trouble on the part of foreigners.

Thirdly, economical or commercial interests are cosmopolitan. In the pathway of money, nationality constitutes no barrier. The capital of London may easily flow out to the interior

of Africa or to the coast of Asia, if there be a sure prospect of its earning suitable interest. Japan will never be so unwise as to reject foreign capital, at the close of this nineteenth century. She will open her heart and will gladly welcome the influx of capital. Foreign factories will be established in the producing districts. Business will be transacted in the innermost parts of the Empire. Japanese workmen and Japanese capitalists at that time will never be idle in their sleepy hollow. In fact our commerce and industry will assume a new phase. Moreover, the competition between the new and old foreign merchants will tend to promote our industry, and to carry it far beyond any stage which we can now imagine. Thus we see the enforcement of the revised treaties will be beneficial to the Japanese as well as to the foreigners.

For these reasons we hope both

foreigners and Japanese will prepare for the new regime. Our Government has already appointed a committee to consider the necessary details. Their duties are to decide the doubtful questions involved in the treaties and to make proper preparations. But the cordial relations between nations are often injured by mere feeling. The true cause which hindered our treaty revision for so long a time was also sentiment and not sound reasons. Our Government and people will do their best to remove whatever of ill feeling has separated them from their foreign brothers. Misunderstanding and ill feeling are apt to arise between nations having different languages as well as manners and customs. We can not help hoping that foreigners will also bear these points in mind that we may all enjoy the beneficent fruits of the revised treaties.

SPECIAL CONTRIBUTIONS.

THE FOREIGN POLICY OF JAPAN.

(*Authorized Translation*)

Japan enjoyed the blessing of nearly two hundred and fifty years of perfect peace under the Tokugawa government. No war, no trouble, anywhere; throughout the whole country, perfect

peace reigned. What country is there in the world which has not waged a single war against other nations during so long a period? We have not an instance of this kind in the history, either

of China or of European countries. The pages of the history of these countries are stained with human blood, while those of the history of Japan are perfectly clean and white. Even during the reigns of Yao and Shun which were the golden age of Chinese history can not be compared with the Tokugawa régime. While this long peace conducted in some respects to our national wellbeing, it produced at the same time certain most baneful and unfortunate results. On account of this long peace, there was a general lowering of the moral tone of the people; they became enervated. The once warlike *samurai* class became effeminate. The spirit of chivalry greatly declined. The country was rotten to the core. The whole nation was left in an utterly miserable condition. When this corruption of the spirit of the people reached its climax, the first dawn of our intercourse with the outer world appeared. To be sure, we had indications of the new day during the periods of Bunkwa and Bunsei (A.D. 1804-1826), but in the true sense of the term, our foreign policy commenced with the periods of Kaei and Ansei (A.D. 1854-1855). In the sixth year of Kaei, when Commodore Perry at the head of his squadron anchored in Uraga Bay, our people who had up to that moment been sleeping comfortably and contentedly, were suddenly aroused; their sweet dreams were broken. They awoke to the fact that there were other and stronger Powers than China and Korea in the world. Now, they must

cope with these strangers. But how? This was indeed a great shock. Patriotism ran wild at this time, and took on different forms with different persons. Various factions arose in rapid succession. The *Kinnōdō*, (the friends of the Emperor), the *Sabakudō*, (the friends of the Tokugawa Government), the *Kōbugaitōdō*, (the neutral party between the two), the *Kaikokudō* (those in favour of opening up of the country to foreigners) and the *Jōitō* (those favouring the expulsion of foreigners) vied with each other, urging their claims in the most vehement manner. Even that government which, through its plan of requiring the lords to spend a part of each year at the capital, had enjoyed complete mastery over them, was amazed at the new state of things. What should be done? It was found necessary to obtain the advice of these lords. The government immediately proceeded to organize its army after the foreign fashion, create a navy, build forts, and establish schools, thus to prepare itself the better to meet any emergency. It appears that all these changes were directly brought about by contact with other nations; but the strong current of changes could not be easily resisted. The Restoration of 1868 was the inevitable result. Togugawa Keiki, the fifteenth and the last Shōgun, had to surrender all his powers to the Emperor. Thus, the Imperial authority which had been obscured and ignored for several centuries began to regain its former splendor and glory.

The policy of progress was adopted under the new régime. Certain parts of the country were opened up to foreigners. Less than five years after this change was made, all the lords gave up their inherited rights and the Restoration was complete.

So far as I know, there are very few countries in the world, where a deep rooted feudalism has been so easily abolished. Read the history of European countries, and it will be seen that the abolition of the feudal system involved tremendous struggles. Rioting, pillage, and bloodshed, in short, civil war was the inevitable accompaniment of these struggles. All kinds of atrocities were committed; corpses paved the streets; blood turned the clearest water crimson. The great work, the accomplishment of which elsewhere caused the sacrifice of so many human lives was accomplished in our country with no difficulty whatever. The feudal system at the touch of a few daring parvenues, crumbled to dust, like the long undisturbed tenants of the catacombs when suddenly moved or exposed to the light of day. Here again, I think, this state of affairs was brought about by the connection which our country had made with other nations. The earnest desire to raise the position of Japan to the same footing with other nations was the sole cause. There are some strange persons who argue as if the great deed of the Restoration with the abolition of feudalism was accomplished by the efforts of one or two clans or by a few

individuals. Nothing could be more absurd than such a conception. The Restoration was by no means the work of a handful of men. The whole nation was engaged in this movement.

Nor are these the only results of our connection with foreign countries. All the rapid strides that Japan has made toward civilization were also forced upon us by the exigencies of our foreign diplomacy.

As I have said, feudalism was abolished; the Restoration was accomplished; but the new government did not have the means of carrying on its work. She adopted for the time both the navy and the army created by the preceding government. Thus imperfectly equipped, she opened certain ports of the country to foreigners. Her experience with the strangers taught her how inferior her civilization was to theirs. She keenly felt the need of improvements on her part. Various schools were founded. Education was pushed forward with great energy. Promising young men were sent abroad. These students at one time numbered nearly one thousand. Notwithstanding all these efforts, the government still felt its insufficiency. Her next plan was to employ foreign professors whose number gradually increased to nearly a thousand. Driven by urgent necessity, the government reorganized both the navy and the army; established arsenals; introduced the telegraph; constructed railroads and all other organs of communication; and other implements of civilization were

made available. How wonderful was the result we need scarcely say. Even that constitutional form of government, which was once thought impossible for Oriental nations, has now been adopted. Notice also, what she did in the late war with China. Did she not send out a large body of troops, numbering nearly 300,000 whom she sustained more than a year without any injury to her domestic economy? Such progress! We may well wonder at it. Progress accompanies competition. There is no progress without competition. The case is the same both with individuals and with nations. The progress which our country has made within this short period resulted from this spirit of competition, the desire to raise herself to an equal footing with other stronger Powers. In short, patriotism was at the bottom of all these movements.

Now, is this progress enough for Japan? May she now rest contented? No, she has a great deal more to accomplish. Her future lies far before her. Her career is to be a long and difficult one.

I have a great deal of national prejudice myself, and earnestly long to show off our country in as good a light as possible. But it is deplorable that we have so little to offer in the world's market. Compare our civilization with that of other countries. Are we not far inferior to them in various scientific matters, industries and commerce? Our religious, moral and intellectual faculties are comparatively advanced;

yet, after a careful examination of the matter, I am yet far from saying that we are superior to other nations. For instance, the wealth and commerce of England, even to our prejudiced eyes, appear fifty times as large as ours. Yet England is not so large as Japan; she has less inhabitants and is of smaller geographical extent. Indeed, Japan is one of the large countries of the world. To be sure, its area is smaller than that of France, but it has more inhabitants than either France or Austro-Hungary, not to mention Italy. However, in point of wealth, Japan does not approach them. Still, brothers, do not be discouraged. We are not a hopeless nation. Has not the late war with China raised our position to some extent? It is not, I presume, an impossible task for Japan to raise herself to an equal footing with other nations, if she will but try.

Let me now advance a step further and say something regarding our foreign policy. It has generally been believed that by foreign diplomacy, there is meant a system of stratagems. This interpretation of the expression "foreign policy" has now become obsolete. No interpretation can be more erroneous than this. We are convinced that honesty is the best foreign policy. Our policy is to reveal and disclose our whole heart to the representatives of the friendly Powers. If the view be accepted that stratagem and deceit are the necessary incidents of diplomacy, no doubt there will be many secrets which it will seem necessary to conceal. But let honesty be our policy

and there ought not to be any secrets. We stand at present in the happiest relations with foreign nations. Above us, we have sovereignty in unbroken lines for 3,000 years, supported by faithful and patriotic subjects. Nor have we any nation which cherishes an incurable hatred towards us. There is not one nation in treaty with us, against which we bear a grudge nor with which, as far as we can find out, Japan is the object of hatred. Under these circumstances, our foreign policy should be relatively easy. It is, indeed, gratifying to think of the position that we occupy at present. Perfect peace reigns over the East. Let peace be our foreign policy. His Majesty's will, if we may reverently refer to it, must be for peace. Ever since the Restoration, peace has been the principle of our government. This fact is perfectly clear from the Imperial Declaration of War against China. Peace and justice have always been our aim. Is not the attempt to help and guide our neighbour, Korea the outcome of this purpose?

I by no means disparage the spirit of enthusiasm. A nation moves onward, because of this spirit. Without enthusiasm and vitality a nation is, in truth, dead. But animal courage or enthusiasm must be accompanied by morality in order to form a symmetrical character. To conquer other nations for the mere sake of conquering would indeed be a pleasure for the time being. But such aggrandizement, from the want of a fixed basis, would not last long. It

would necessarily fall into decay and corruption. The Tartar invasion of Europe was a grand thing at the time. What was its outcome? When the Crescent was raised in the city of Constantinople, about 400 years ago, how mighty and how dazzlingly grand appeared the Turks! The kings of all the nations were about to kneel before the Turkish Emperor, and pay homage to him. But, behold the contrast between the glory of that time and their present condition. This is a kind of victory which we must detest.

I have already maintained that peace is the great and fundamental principle of our foreign policy. To the preservation of this peace, the increase of commerce is indispensable. Before the might of commerce the distinction of nationality is almost annihilated. It is a duty incumbent upon us to extend our commerce; to increase the wealth of the eastern half of the world and guarantee the peace of the Orient. Yes, we must do every thing that lies within our power to increase commerce and industry. Whatever obstacle stands in the way of our progress, we should not hesitate to adopt plans to clear it away. We know not what failures may be in store for us, but we are sure that we shall not waver from the general principles laid down thus far. Such should be the general principle of our foreign policy. But our subject is by no means exhausted. In conclusion, I would like to say a word concerning our neighbour, China. She is one of the

largest countries in the world. Her inhabitants number nearly one third of the population of the world. Her history is old and hoary. Her subjects are simple-hearted. Materials for industry fill her mountains and fields. Ah ! but she has not basked in the favours of civilization. To take her by the hand, and to direct her uncertain steps to the

path of progress is the greatest responsibility that we, the leaders of the East, owe to the world.

COUNT ŌKUMA SHIGENOBU.

[Count Okuma Shigenobu, Minister of State for Foreign Affairs, made an address at the sixth general meeting of the Oriental Society. This article, which embodies essentially the same thoughts, has been specially contributed by His Excellency to THE FAR EAST.]

THE END IS AT HAND.

During the present year (1896) a young man, Van der Weer by name, received a letter summoning him to return to Holland for military service in the national army. He returned an answer as follows :

“To M. Herman Schneider, Commanding the troops in the Middleburg District”.

“Thou shalt not kill.”

“Last week I received a letter ordering me to appear at the City office to be enrolled as a soldier of the National Army, according to law. You probably observed that I did not present myself for that purpose. I am now writing to explain to you the reasons I had for not doing so. I am fully aware of the probable consequences to myself, and that I hereby lay myself open to the penalties of the law ; but I do not shrink from them. Conscious of the rightfulness

of my position, I do not hesitate to put myself into opposition to the law of the country.

“I do not make any special profession of Christianity, nor claim to be any better than the generality of Christians, but I understand that the commandment which I have placed at the head of this letter is one that is agreeable to the reason and nature of man. I renounce the military profession, which from a boy I have learned to consider as the science of murder. I abhor the idea of killing men in obedience to orders, without having any desire or cause for doing so,—a proceeding against which my conscience revolts. There is not to my mind, a meaner thing in the world than to take up the profession of killing and wounding one's fellow-creatures. I have even become a vegetarian, so great is my repugnance

to taking life in any form; and now, should I be obliged to turn soldier, I should be compelled, in obedience to orders, to shoot my inoffensive fellow-men; for I know that a soldier is not taught to handle a gun, merely with a view to practising upon the leaves and branches of trees.

"You will perhaps reply that a national army is necessary for the preservation of national order. Sir! I do not wish to preserve the existing order of things. If society were well-ordered, in other words, if society were in a healthy condition, without any injustice in it; if it were impossible for one man to be rolling in luxury whilst his neighbour is in want of bread, then society would preserve itself.

As things are now, what reason have we for killing each other? Do you not know, Sir, that the army exists quite as much for the purpose of protecting the rich from the lawful claims of the poor, as for preserving order in the state? A few days ago there was a riot in Rotterdam, and, as you know, the national army was unlawfully used to protect the property of the capitalists against the threats of their labourers. Can it be for one moment maintained that it was reasonable to murder the working men for asserting their own rights, and to employ the army for upholding those men who for their own purposes are striving to increase the enmity between labour and capital? Were you so blinded that you could not see the great principles involved in this dispute?

Was it necessary for you to complicate the matter still more? Have you any further reason for wishing me to become a soldier than simply out of deference to the law?

For the above reasons, and especially because I detest committing murder in obedience to orders, I deliberately refuse to be enrolled as a soldier of the National Army. You need not therefore trouble to send me uniform or arms, as I am resolved that under no circumstances will I submit to military service.

May God bless you.

J. L. Van der Weer.

I think this letter is of the deepest significance. Resistance to conscription began in Christendom as soon as the system itself began to be put in force; nay, we may say that it began as soon as the nations embraced Christianity, whilst yet they were bound by bonds of oppression older than Christianity itself. Sooner or later this resistance was bound to show itself in act; for it is evident that any one who humbly tries to carry out the precepts which teach us to resist evil, and to love our neighbours and our enemies alike, must refuse to become a soldier, that is, a murderer of his brethren.

For this reason true Christians have always resisted conscription, as they resist it at the present day. True Christians have however always been in a minority; the greater part of Christendom consists of outward believers in a system of ecclesiastical Christianity, and the

few who have resisted the conscription laws have been swamped by the overwhelming numbers of those who accepted them. Many men, professing to be Christians, have joined the ranks of the murderers, and assert, that there is no wrong in a Christian serving as a soldier, that the resistance to the conscription has only come from a few ignorant fanatics. Archbishops and other high dignitaries have maintained that military service is suited to the profession of Christ's religion. Yet here we have a man who makes no special profession of Christianity, but resists conscription on grounds which can be maintained by all alike, irrespective of creed or nationality. Christian, Mohammedan, or Buddhist, Arabian, or Japanese, all, as men may unite in this common resistance.

Van der Weer resisted, not because there was a commandment "Thou shalt not kill," nor yet because he was a Christian, but because murder is contrary to human reason. He abhorred taking life, he tells us, and therefore became a vegetarian. And his reason for refusing military service was that it was inconsistent with the dignity of man to commit murder in obedience to the orders of a superior. We hope that many will follow his example of resistance. He meets the objection that his action is subversive of society by pointing out that society is now on a wrong basis, that its constitution, which gives to the rich such power over the poor, is pernicious and deserves to be destroyed. Whoever becomes a soldier is liable to

be called upon to terrorize the oppressed and the poor on behalf of the oppressive upper classes; and for this reason he was justified in resisting the conscription law.

Had Van der Weer based his resistance on the grounds of a Christian profession, his example and arguments would have affected professing Christians and no one else. But he takes the wider ground of incompatibility with reason and human nature, so that those who refuse to accept his conclusions must alter their premises and say "I do not believe murder to be contrary to human nature, and therefore I have no objection to taking the oaths of military service."

We see then that it is a perfectly simple matter. We take a young man, who has grown up in our present society, domestic and religious. He has been taught to be good, to abstain not only from committing murder but even from striking his fellow-creatures and from taking the life of animals unnecessarily. These lessons he has learned in whatever country he has lived, for they form part of the precepts of all religions, of Confucianism in China, of Buddhism and Shinto in Japan, of Mohammedanism in Turkey. After receiving these teachings, he is suddenly called upon to be a soldier, and receives instructions of a diametrically opposite kind. He is commanded, not indeed to kill animals or injure them, but to kill and injure men; nay, more, he is bidden in these matters to put himself under the orders

of men whom he has never seen before. What reply should he make to an order like this? Should it not be "I detest soldiering and I refuse to be one"? Van der Weer's reply was the only reply that he could make.

In dealing with the question of conscription, we are treating of a *fait accompli*, which we can judge by facts. It may be indeed that there are some people who do not yet understand the true nature of military service. It may be that there are some who like fighting with people of other nations and oppressing the poor. Nay, there may even be some that delight in murder and bloodshed. Persons like these are free to become soldiers. But they should remember that there are, in every nation and in every religion, men who, on principle, dislike military service and detest war; and that their number is increasing day by day. For these men no argument is strong enough to destroy the deeply rooted prejudice that it is a bad thing to be the slave of a man who aims at committing murder.

But it may be objected, "The cause you praise is calculated to bring a man into trouble. You are an old man, yourself, and past the age of service. You are quite free to advance what theories you please. But for a young man to take your advice is a sure way of courting ruin."

To this I would reply: "True, I am an old man; and, for this very reason, I have gained much wisdom from experience, therefore, I am perfectly justi-

fied in warning others of the evil that I see in the world. If I see a robber, on the other side of a river, seizing on an innocent traveller and compelling him to commit a murder, the fact, that a river divides me from personal danger, does not free me from the responsibility of using my voice to cry 'stop'. What if the robber gets angry with me? Does it affect my duty? Even so, there is no reason why the Government should not punish me for instigating to resistance as much as it punishes those who actually resist. It is true, I am an old man, but not so old as to be unable to endure affliction and punishment for the sake of my opinions. I am not therefore crying out from a place of personal safety. Whether I am punished or not, whether those who resist the conscription-laws are punished or not, I shall openly declare my convictions as long as I live; for it is my set determination to follow in all things the dictates of my own conscience. Whatever power Christianity, or the teaching of Christ, may have, it uses no external means to produce conviction. No man that has Christian faith, or religious convictions of any sort, dares disobey the dictates of his conscience for fear of disagreeable consequences. In this fact lies the surpassing influence of the religion of Christ.

Van der Weer makes no special profession of Christianity, but his course of action in this matter is wholly based on Christian principles. He was opposed to murder, therefore he refused to become a soldier: he did not claim any

superhuman authority for the dictates of his conscience. From this point of view his action is significant. Christianity is not a sect which some men acknowledge and some not, but it is the light of truth that enlightens the whole human race; it is worthy of acceptance, not for its special rules and institutions, but because it declares the way for all mankind to walk in. When a man acts well and reasonably he is walking in the way of Christ's commandments. The divine law of eighteen hundred years ago has become the recognized human law of today. In this lies the significance of Van der Weer's action.

Truth is like a fierce forest fire: it does not rest till it has consumed all the dry wood and withered grass of error around it. It is a fire which smoulders long until it flares out, and then consumes everything in its path. A truth, not yet expressed in words, may smoulder for long in the minds of men: when it flames forth in words the opposing error and evil vanish in a moment.

Christianity brought into the world the truth that man can exist without having slaves. This truth, clearly contained in the original teachings of Christ, was yet not brought out till the latter part of the eighteenth century. We know that famous sages of old; Plato and Aristotle, modern thinkers, Christian writers,—none of them dreamed of a human society existing without tyranny. Sir Thomas More did not believe in the possibility of his own Utopia. At the beginning of the present century, men

could not think of humanity apart from war. It was not till after the Napoleonic wars that the thought took shape, that mankind might perhaps manage to exist without fighting, just as, about the same time, the discovery was made that perhaps he might be able to live without slaves. To-day there are no more slaves in Christendom: and we are living in expectation of the time when there will be no more fighting. We look for an emancipation of soldiers as well as of slaves; and even though armies and warfare should not be destined to disappear at once, we shall yet maintain that war is doomed, because it is contrary to reason and morality.

There are many signs that the time is at hand. The difficulties into which all nations are plunged by military emulation, the increase of taxation, the discontent of the peoples, the wonderful improvements in the construction of murderous weapons, the combinations of diplomacy, the organization of peace societies, the increasing dislike of military service,—what are these but the signs of an approaching abolition of armies? Of all these signs the resistance to conscription-laws is the most significant.

But again I hear an objection. If the army be abolished, what protection will a nation have against foreign foes? I admit the force of this objection; but even in this case I should still refuse to obey the command to commit murder. If the army is necessary for external protection, it needs a complete re-organization. Remodel the army so as to make

it square with the dictates of conscience, and then I will argue with you about it.

"But", I hear it objected, "you are only repeating one of the stock-arguments of the day. It is the fashion to talk like this."

I care not. Every one that can judge and reason—be he Christian, Buddhist, Mohammedan, or what not, must come to the same conclusion. The continued existence of armies is due to the inherent inertia of the human race and to nothing else; and it is now becoming almost impossible to stop the increasing tide of human sympathy with those who clamour for their abolition. Every discovery of error or acknowledgement of truth is arrived at by a struggle between human inertia and the will of man. At the first, inertia is strong, and the will is weak, new ideas are received with doubt, and truth is condemned as error. "How can we do without slaves?", says one. "How can a nation exist without an army?" says another; "for the army is the protector of the nation against foreign foes." Yet inertia gradually becomes weaker, and hesitancy expresses itself in ridicule and scorn.

"In the Bible," said the defenders of slavery, "we find slaves and slave owners." "If you undertake to destroy slavery you are attacking one of the oldest of human institutions, and one which has the sanction of religion." This was the language of the defenders of slavery. Now-a-days, the defenders of militarism assert that all wise and holy men approve of militarism, that

armies have the sanction of religion, because they are mentioned in the Bible.

But the detestation of militarism is daily increasing in strength, and the number of its opponents is being added to day by day. The movement can no longer be despised or ridiculed: our arguments are now being met with crafty sophistry. "Every one, they say, 'is agreed on the subject of the iniquity of wars and standing armies. But to abolish an army entails so many further consequences. You had better let things be.' Why, that is just what they said about slavery years ago. 'Of course, we all know that slavery is a curse, but if you abolish slavery you stir society to its depths, and who knows what evils may not rise to the surface?'" So now "To abolish armies is to provoke war."

But the reason of the human race is developing: and the power of error grows weaker day by day. The immorality of militarism (like that of American and Russian slavery in the sixties) is so clear and manifest, that its destruction is only a matter of time. As was the case with slavery, it is only human inertia that keeps militarism on its legs. The little drop is at work, and the little drop of water has been known to bore through strong dykes and undermine houses and cities. Methinks, the reason proposed by Van der Weer for his resistance to the conscription laws, viz., that these laws are contrary to the universal reason and conscience of man, is the little drop at work undermining

the proud fabric of military despotism. When the number of Van der Weer's imitators increases, we shall find that those who yesterday were the defenders of militarism will to-morrow change their tone and proclaim in a loud voice that war is the fruit of ignorance and immoral in its essence. When that comes to pass armies will speedily disappear

and leave behind them nothing but a poor memory. That consummation is now not far distant.

Yasnaya Polyana 24 Sept., 1895 (old style).
L. Tolstoi.

(The article was sent to the editor in the form of a letter originally written in Russian. This translation, made by Prof. A. Lloyd, was not from the original Russian, but from a Japanese version which appeared recently in our Japanese edition of the Kokumin-no-Tomo.)

OUR RECENT CHAUVINISM.

Wherever two currents meet, be it in "the sweet Vale of Avoca" or along the thousand rugged valleys, where the rushing torrents haste to join the Kiso, there is sure to be a fretting and rippling of the water. What heeds the river, if here and there at its confluences the little streamlets rage and foam? It sweeps steadily on, seeking the sea. Full well every brook and rivulet knows that it must sooner or later be swallowed up in the great deep, and that when it joins a stream larger than itself, the first step toward the consummation of its life is taken. Why then should it fret? As well may you ask why the swan warbles its last song with "a music strange and manifold"! Is it not even because of that precious and God-given instinct of self-preservation, which rebels at the thought of annihilation? Is it not because it is natural for every living thing to assert its indivi-

duality, when its end draws nigh?

From of old, wherever two civilizations have met, there has been sure to be a stirring of national feeling, a struggle on the part of the weaker to assert its right to consideration and existence. But Truth and Right are stronger than the strongest self-assertion, and they flow on to unite all in one vast sea of brotherhood.

Yet who can tell which civilization really has Truth and Right on its side? If that only were sure, no reasonable creature would place himself in an attitude of antagonism to its irresistible force.

A river is not a main current simply because it is broad. Length must also be taken into account. Neither does length alone entitle a stream to dignity. Depth and velocity play their part in the measure of its importance.

European civilization—christen it by

whatever appellation you will, Christian, Teutonic, Aryan—has been swelling and surging in every direction, after the manner of that English river Trent,

“—who, like some earth-born giant spreads
His thirty arms along the indented meads.”

Its mighty roar long ago reached our ears in faint murmurs, and since the day, some thirty years ago, that we first felt the pulsing of its tides, we have almost unconsciously been gliding on its surface. Surely we have as yet neither dived into its depths, nor have we navigated its entire course. We have only been playfully dipping our feet in its freshets, or sportively angling in its shoals. When a few, more adventurous souls, had pushed out into the full stream and been swept away, the more cautious became suddenly aroused, as those newly awakening from some spell of enchantment, and in affrighted tones sounded the alarm that we had been duping ourselves, and that there lurked hidden dangers in foreign waters. With the instinct of a proud nature—and I freely own we have it in no small measure—we have turned away. “Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?” So saying, it is recorded, Naaman turned and went away in anger and disappointment.

Patriotism was not the only motive, that actuated him in so doing. To all appearances Naaman had every reason to spurn the muddy, tepid Jordan and look to the crystal liquid of the

Abana. But little did he divine that each river had its own virtues; that while the Abana might furnish wholesome drink, the Jordan might provide a power to heal. The Nile is black with fertility; the Barada sparkles with health; for the riches of autumnal hues we prefer the Tatsuta; and for bleaching, the waters of the Kamo. In vain we seek in one stream all the elements of grandeur, and beauty, of health and utility combined.

No wonder that reaction has lately been started against undue respect for European civilization. We have set too great a store by the so-called Christian enlightenment. We had sought in it for wisdom and power, goodness and happiness, wealth and plenty, and, in fact, for whatsoever may make life worth living. European civilization, like any other, has, I dare say, germs of all these elements; but they exist in a form adapted to its own sphere. When it reached us it came with the volume of centuries and with the débris of many lands. Take, for example, Christianity, of which the West makes so great a boast, and which not a few thinkers regard as a distinctive institution of the Occident. Instead of a beatific religion, pure and simple, as taught by the Messiah in the garb of a Nazarene peasant-saint, what a cumbrous structure—“a habitation of doleful creatures”—stands before us, with less of love than threat! The doctrines promulgated by its professors are deeply overlaid with the local traditions and racial

characteristics of their divers nationalities; so much so that one has no small difficulty in excavating the fragments, to find the Altar and its sacred lamp perennially burning there. Is it strange then that the so-called Christian doctrines, as preached now-a-days among us, are so alien to our ways of thought and repugnant to our better feelings?

For if Christ is the "light which lighteth every man coming into the world," irrespective of race or nationality, why should he be such an utter stranger to our hearts (even though we have no historical knowledge of him), that he must be presented to us almost as an American or an Englishman?

To take another example: the political economy of Europe was hailed with delight as a panacea for all our social ills. One has but to open a dozen pages in it to discover that this dismal science, justifying unrelenting competition and self-interest, the iron laws and wages-fund, affords no great peace to a mind trained in *samuraiism*. Shall we turn to physical science—the proud triumph of the age, for succor to our perturbed spirits? Materialism and Hedonism stare us with terrors in the face.

It may sound highly ungrateful to say that much of the importations from the West were mere trash, worn out garments, not free from pollution or even disease, and in order to derive real benefit from them, these accidental accretions must be separated from all that

is essential and valuable.

On the other hand, it is but just—not to say civil—to charge ourselves with having introduced the scum and dregs. The waves of the West had dashed against our shores, but they had seldom trespassed beyond the strands, before we opened with our own hands, the channel for them to come flooding in. Highly unjust, therefore, is it to lay to the charge of European civilization, those abuses and misuses which we ourselves have made of it. It is only poor workmen that find fault with their tools. Neither Europe, nor America, has ever actually resorted to superior force, to compel us to accept her terms or her ideas and customs. We have imbibed them of our own accord. We may have done it sometimes unconsciously; but in either case we have acted as free moral agents. If there has been any indulgence to excess, none but ourselves are responsible for it. Hence when thin and hoarse voices are heard in low and high places, railing at foreign influences, they are either a wail of remorse or a cry of childish chagrin.

"Give us back what our fathers had!" "Off with this stuff unfitted for us!" Such is the burden of Chauvinism. There are two phases—the one, the positive, having for its message a return to ancestral modes of thought and life; the other, the negative, attempting to undo foreign influences. This finds satisfaction in execrating the West, that in lauding the East. While

the one attacks its imaginary enemies abroad, the other defends effete institutions at home.

In their enthusiasm, the Chauvinists, who believe themselves the only patriots, have gone to the length of disparaging the study of foreign tongues, however useful these may be in the future expansion of our commerce. They would rather resuscitate the ancient classics of China and Japan, expecting to effect moral renovation by the aid of the ethics of feudalism. They endeavor to quicken the spirit of nationality, by stuffing the mind of youth with "the Mediations of a Recluse" or "the Tale of a Bamboo Splitter." It will be no easy task to extract a spirit of *amor patriæ* from the rambling thought of a sombre hermit, whose country lay beyond the clouds. A youth will have to be educated for a century, ere he can be inspired with the love of his father-land by perusing the amorous adventures of princes and high-born dames. Far be it from me to disdain the literature of my own land! It certainly bears "many a gem of purest ray serene," peculiar to our folk and clime, beautiful thoughts and ennobling sentiments. But does it inculcate patriotism!

Can that nation's literature be patriotic, which has existed in exclusivism, and hence has had little occasion to have the consciousness of its own existence evoked? I should imagine that the thirty years' literature of the Meiji period, in spite, or perhaps because of, its quotations, translations and plagia-

risms from Western authors, is richer in patriotism than all the previous centuries' literature put together. But I must not digress too far from my theme. Little dreaming that the study and mastery of a foreign language may, far from hindering the nurture of patriotism, enhance it—as in the well-known instance of no less a patriot than Louis Kossuth, a student of Shakespeare and an admirer of Washington—they are afraid of the spread of English education. Against the introduction of really needless innovations, manners and customs, they consistently raise an indignant protest.

Well aware, that, as far as arguments are concerned, they have little to array against the evident superiority of Western civilization, they have recourse to a vague possibility of danger to the state from the intrusion of European ideas. A state!—an all comprehending term, that may mean anything and everything. An organism it is, as Bluntschli tells us, of which we are each and all a component part. This delicate and exceedingly sensitive organism, it is declared, can not tolerate any dissimilar foreign body: in other words, it must be homogeneous, notwithstanding Mr. Spencer's demonstration that the homogenous is unstable.

On the ground that the organism of the state is highly sensitive to any disorder from within or without, they would advise the state itself to exercise its right of extirpating every thought and movement which may jeopardize it in

any way. They would not hesitate to ascribe to it unbounded authority to attain this end. Even a scientific theory is to be tabooed, when it is suspected of reflecting on the dignity of the state or its rulers. When men enlist on their side the powers of a state, any thing can be done; aye, even a crime may be committed with impunity.

Apprised that the God of the Christians does not pretend to be partial to Japan, he is regarded as an undesirable being to be talked about, much less to be worshipped. But, having no god to take His place, they would idolize the state not unlike the benighted votaries of the Parisian goddess of Reason, or not unlike the godless Romans who defied their own tyrants. The state is exalted to the Alpha and Omega of morality, the *summum bonum* which philosophers of all ages have striven to find. Other virtues than patriotism and loyalty are only tolerable, as long as they do no harm to the state or to the court. A patriot whose heart-strings never stretch beyond his country's bounds, is the paragon of a perfect man. The most heinous of crimes may be made to appear a virtue, when committed for the sake of the state or from a motive of loyalty.

The state on its part should be but little thankful for such an augmentation of its authority. The fable of the bloated frog teaches, no less than the history of despotism, that "pride goeth before destruction," that the possession of more authority than its holder can

rightly wield, is detrimental to its own safety and continuance. In the words of Holtzendorff, "*Staatsallmacht ist Staatssohnmacht.*"

There is as decided danger of the nationalistic feeling overriding the limits of Truth and Right, as of the apish mimicry of foreign manners overleaping the bounds of propriety and prudence. As our proverb has it, "Hate a monk and his very cowl is obnoxious." So having started out to hate Western civilization, Chauvinists make little discrimination between the various elements that constitute its greatness and its weakness.

They voluntarily blind themselves to the healing power which Jordan offers, and seek in their Abanas and Pharpars for virtues which these possess not.

Some of their utterances sound like a parody of the well known strain of patriotic ardor,

"For all thy faults I love thee still, my Country!"

One is inclined to question how sincere and candid the advocates of anti-foreign reaction are in dealing with imported institutions, customs and ideas, and in endeavoring to revive those of their forefathers. If, as there is some ground for presuming, it is only the semblance of ancient forms that they adhere to, theirs will be an act of hypocrisy and untruth. Thus the over-zealous patriots have their vulnerable points. Their much boasted patriotism may be, after all, a species of disease.

"To be prejudiced is always to be weak;" says the Leviathan of Literature, "yet there are prejudices so near to laudable, that they have been often praised, and are always pardoned." Then he goes on to say, "To love their country has been considered as virtue in men, whose love could not be otherwise than blind, because their preference was made without a comparison; but it has never been my fortune to find, either in ancient or modern writers, any honorable mention of those who have with equal blindness hated their country." The Chauvinistic extravagance of reactionary minds, I consider a decided prejudice, but a pardonable one, because it leans to virtue's side.

I have seen in print and have heard with my own ears, a superficial remark made by foreigners, that the recent anti-foreign reaction is a proof of Japanese fickleness and want of character. Must I defend my own people against a charge so ill-founded? Is it not defence enough to refer those who make such a remark, to the histories of other nations? As I write these lines, a copy of Curtius' History of Greece lies beside me. Let me quote a sentence or two. Speaking of the old and new elements of Sparta, soon after she gained hegemony over Athens, the learned professor proceeds:—"Doubtless those men were rarest of all, who knew how to combine the good elements of the old times with the good elements of the new, how to unite the sentiments of an ancient Spartan with an advanced culture, with

intelligence and energy—such men as Lichas and Callicratidas. As a rule, we find either an inert adherence to the traditional forms of life, or a spirit of opposition to ancestral usage, and open revolt."

How much these words sound as though they were written but yesterday, to describe the state of our own society!

We repeat that disturbance of some kind is inevitable, wherever two currents meet. Unhappy the nation, which succumbs without a groan,—with neither power nor will to assert its claims. Are our groans,—the wail of remorse, the cry of chagrin—louder and sharper than those of other peoples? They may be. We cannot deny that we are a sensitive people. We have been so trained. Sensitiveness is a trait of *samuraism*, of *bushidô*. Burke described it well, when he wrote of "That sensibility of principle, that chastity of honor, which feels a stain like a wound." A sensitive nation can never bear to have itself placed in an inferior position. It will rather drown itself in the billows it raises than be silently swallowed up in a current, however stronger than itself.

Much as I dislike the ill temper and worse demeanor that Chauvinism generally engenders, they are in a way an index of race vitality, national energy. As to the empty phrases and bombastic taunts which always deck the oratory of Chauvinism, why, these are sometimes a quite good piece of rhetoric, and at their worst rather harmless, momentary

exclamations !

The real import of Chauvinism, morbid as it may seem, is a wholesome one, and as such it should be left to run its course. Its real origin lies somewhere else than among us. It began in Europe in the first quarter of this century, as a reaction against the cosmopolitanism of the last. One of the first exponents of nationalistic principles was Niebuhr, and it was taken up by Ranke to be propagated throughout Europe by his disciples. The Franco-Prussian War carried it still further, and to-day, everywhere, from Russia, where every means is taken to expel foreign influences, through Portugal, where a proposal—once well nigh accomplished—of uniting with Spain, is now spurned with contempt, over across the Atlantic to the Western Continent, where the cry “America for Americans” now rends the air—yes, everywhere, there is rolling a mighty wave of nationalism. The Japanese anti-foreign reaction is but a wavelet in this universal wave.

That Japan can react against Europe or America, is clear proof that she no longer stands outside the pale of the forces that act upon the larger world. She has entered the community of nations. She is a part and parcel of the world-organism. Right and Truth, which govern the world, demand of Japan equal obedience. It is no longer possible for her to circumscribe the sphere of Right to patriotism, or to confine Truth to her own history. She must be convinced that, “being loud

and vehement”—to borrow a word from Berkeley—“either against a court or for a court, is no proof of patriotism. Where the heart is right, there is true patriotism.”

We are fast approaching the time when all the various rivers of the earth's nations, shall be gathered together in one fraternal ocean, into which each shall pour its choicest gifts. One nation may contribute speed; another, volume; the third, beauty; and so on. Let England's laureate boast.

“Better fifty years of Europe than a cycle of Cathay!” Let celestial poets answer with as much pride and reason.

“Better a cycle of Cathay than fifty years of Europe!”

And as to the sons of Japan, let them join in the chorus.

“A year of Yamato rather than Cathay's cycle or Europe's century!”

All these nations speak aright; for each has its own Heaven-born strength, which shall grow the greater in union with the strength of other nations. The time is near at hand, when it will be said of the world, as it was said of a country, “United we stand; divided we fall.” The federation of the world cannot be very far off. Then a patriot can be a good citizen of the world, without sacrificing one iota of the love of his country; then patriotism will be not a blind prejudice for any land, but a rational appreciation of Truth and Right as best manifested in each: then it will be no treason but rather an act of patriotism for a Naaman to dip himself

seven times in Jordan, and—be clean.

Chauvinism, while it blows a trumpet,
is tolling its own knell and is ringing

in a new era of broader views and
larger Love.

INAZO NITOE.

INDO-GERMANIC ELEMENTS IN THE JAPANESE LANGUAGE.

(Continued from No. 6.)

IV. HISTORICALLY CLASSIFIED AND ALPHABETICALLY ARRANGED.

In the preceeding chapter I have briefly stated how the Japanese language received certain Indo-germanic elements and it is now my task to show the extent of these additions.

The lists of loan-words are classified according to the order in which these Indo-germanic elements entered the body of the Japanese language and they are arranged alphabetically according to their respective alphabets. Hence List No. 1, in which Sanskrit words in relation to Buddhism are contained, is naturally arranged according to the order of the Devanâgarî alphabet which runs as follows : a, â, i, î, u, û, ri, rî, li ; e, ai, o, au ; m ; k, kh, g, gh, n ; c, ch, j, jh, ñ ; t, th, d, dh, n ; t, th, d, dh, n ; p, ph, b, bh, m ; y, r, l, v ; ç, sh, s ; h. Under this list I have collected only those words which were derived through Chinese transliterations and are found in the common talk and the popular literature. Thus those Sanskrit terms which were handed down to us

through Chinese translations are omitted for the present, together with those in scholarly use. As for their significations, I have adopted here—and also in the other lists—only those which have been modified and popularized in Japan, and I request, therefore, my readers to consult a good Sanskrit dictionary for further explanations. The pronounciations I have added to the Chinese characters are not those of the modern Chinese, but those current in Japan, which have come down to us from the old Chinese (200 B.C.—900 A.D.), and in order to distinguish the Chinese translation of the Sanskrit words from their transliterations, where both are found, I have written the former in Italics.

List No. 2 consists of those loan-words relating to Christianity derived chiefly from the Portuguese and Spanish languages and sometimes from the ecclesiastical Latin. This list is principally made up from the essay of Prof. K. Tsuboi in the "Magazine for the Science of History" (monthly), Vol. VI, Nos. 1. and 3., and I have mentioned his views in parentheses, wherever they

differ from my own. Some of these loan-words are transcribed in the *kana* (Japanese syllabary) and some in the Chinese characters; most of them are now entirely obsolete.

List No. 3 consists of a collection of words from the Portuguese and Spanish languages; No. 4, of those from the Dutch; No. 5, of those from the French; No. 6, of those from the English; No. 7, of those from the German, Italian and Russian languages.

1. *Japanese Loan-words relating to Buddhism, derived from the Sanskrit language.*

Anuttarā samyak sambodhi—阿耨多羅三藐三菩提, Anokutara sammyaku sambodai. Unexcelled, correct intelligence by means of which one can enter quietly into Nirvāna.

Amitābha Buddha } —阿彌陀佛, Amida
Amitāyush Buddha } Butsu. The Buddha in the land of Sukhāvati or the Paradise; also called 彌陀如來, Mida Nyorai (Amitābha or Amitāyus Tathāgata).

Arhān—阿羅漢, Arakan; more commonly 羅漢, Rakan. The title given to all the famous disciples of Çākya Muni, generally considered to be 500 in number.

Avīci—阿鼻地獄, Abe-jigoku. The last of the eight hot hells.

Asankheya—阿僧祇, Asogi. The highest conventional sum; according to Tibetan and Singhalese calculations equal to 1 followed by 97 ciphers, while the Chinese estimate it as equal to 1 followed by 17 ciphers.

Asura—阿修羅, Ashura. The mightiest of all the demons; thus used in the sense of the 'ferocious' one.

Agama—阿含, Agon. One of the subdivisions of the Sūtra Pitaka.

Ācārya—阿闍梨, Ajari. A honorable title given to those who have accomplished the commandments of the novitiate; generally used as a title for priests of note.

Ānands—阿難, Anan. One of the ten great disciples of Çākya Muni, well known for his wondrous power of memory.

Upādhyāya—和尚, Oshō. Directors, or abbots, of the Buddhist temples in Japan are called 'Oshō.'

Upāsaka—優婆塞, Ubasoku. Male laymen in the Buddhist church.

Upāsikā—優婆夷, Ubayi. Female laymen in the Buddhist church.

Ullambana—盂蘭盆, Urambon; more commonly 盆, Bon. One of the most popular festivals in Japan, introduced from China, held every year on the 5th. of July, on which the souls of ancestors, as well as of parents and children, are believed to appear on the earth and remain, though invisible, for three days.

Om—唵, On. A sacred mystic interjection used in the commencement of invocations to the Buddhist deities.

Kapila—迦比羅仙, Kapira-sen. Kapila, the Rishi; the philosophical teacher of Çākya Muni.

Kalavinka—迦陵頻伽, Karyōbinga. An imaginary sweet voiced bird in the land of Sukhāvati or Paradise;

used in the sense of 'sweet voiced' one.

Kalpa—劫, Gô. An unthinkably remote period, in the past or in future.

Kashûya—袈裟, Kesa. The garments of the Buddhist priests.

Kumbhira—金比羅, Kompira. Originally crocodiles, but falsely identified with the seventy-fifth Emperor of Japan, Sutoku (崇徳).

Kshana—刹那, Setsuna. An immensely short period; a moment.

Gâthâ—偈, Ge. Hymns of praise.

Candana—旃檀, Sendan. The sandal wood, used as incense etc. as it is a tree which gives forth fragrance even when it has just sprouted from the seed, it is used as the symbol of a clever child.

Caitya—塔, Tô. A monument (for graves, etc.), a pagoda.

Jambudvîpa—閼浮, Embu. The whole world, country, region, or society.

Jetavana vihâra—祇園精舍, Gi-onshôja. One of the famous temples in Kyôto is called after this name, which is also transferred to street in its neighbourhood.

Dantaloka giri—檀特山, Tandoku-sen.

The mountain where Çâkyâ Muni lived an ascetic life after he left his royal palace.

Dânapati—檀那, Danna. A gentleman; a master; a husband.

Deva—提婆, Daiba. Brahmanic deities.

Devadatta—提婆達多, Daibadatta. The religious opponent of Çâkyâ Muni.

Dhârani—陀羅尼, Darani. A mystic form of prayer, or spell, always kept in the original Sanskrit and never translated.

Dhyâna—禪, Zen. Abstract contemplation, the name of one of the twelve great sects of Buddhism, of which this constitutes the main principle.

Namah—南無, Namu; sometimes 南無, Nômaku. A kind of interjection, used always at the commencement of the formulae for invocations to Çâkyâ Muni, Amitâbha, etc. The latter "nômaku" is limited to dhâranis.

(To be Continued.)

FUJITA SUTEMATSU.

JAPANESE EXPANSION THROUGH THE SINGLE TAX.

Every one acquainted with the thought of Japan well knows that according to it, there are too many people

in the country to be well supported, that is we have here an example of the Malthusian doctrine—the population

increasing beyond the limit of support. Darwin's term, "the survival of the fittest" was translated about ten years ago and is now understood everywhere. The Emigration Society which has a bonus from the government is proof positive, that there are too many people in Japan, according to the Government's opinion. True, Japan's territory is limited and there is less than 15 per cent. under cultivation, yet much of the balance can be used. Japan should study two countries, Holland under the sea, and Switzerland above the clouds, both prosperous nations.

Japan desires expansion. How can she get it? She might fight her way out. She has shown herself a fighter. There is a better and more effectual way. It is the way of peace. The Single Tax will give her expansion as I shall now show. First:—What is the Single Tax? It means the abolition of the present system of taxation and the concentration of all taxes on the rent of land till it is all taken for the use of the community. The theory is based on the dictum that the value created by the community, the community should take; and likewise the value created by the individual, the individual should take. The presence of the community gives to land its rental value; let the community then take the rent for public uses. The effect would be that land would have no speculative value, and private rent would cease. The landlord, now the greatest enemy of human progress, would be extinct. The abolition of the various

vexatious taxes now in force, such as the house tax, business tax, stamp tax, import duties, export duties etc.; the abolition of the landlord's rent, the freeing of land held out of use, both public and private, would all tend to stimulate production and exchange, and, what is more important than all, would give a juster distribution than we have at present. "To him that hath shall be given, and from him that hath not shall be taken that which he hath."

The example of Japan making the best possible use of her territory would stimulate other countries to imitate her. When all rent falls on land, then the profit, to the user of land, would depend on what he could make it produce above the rent. This would require labour; hence all land would be seeking labour. America for a long time had free land and free trade in her own limits, and then she gave a welcome to all comers; she was prosperous and happy.

The Single Tax produces this *greed of population* and we should see no more of the shipping of the population away to foreign shores to be slaves on sugar plantations.

Were Japan to adopt the Single Tax, other nations would follow her example, and the countries, now closed to the Japanese people would be opened, and the *invitation to come* would be heard everywhere. The landlords keep people off the land to keep wages low, thus creating an artificial dearth of land.

When wages get very low a Denis Kearny appears, saying. "The Chinaman must go." Poor Denis does not know that the Chinaman does not hurt him, and that it is the landlord who shuts up the opportunities of wealth! Again under the Single Tax the tendency would not be to drag all workmen down to the lowest level, but, on the contrary, it would be to draw the lowest up; high wages would give self-respect and dignity to the class we now regard as degraded.

The poor Chinaman in America now fears that he may any day be driven from the country and, therefore, hoards his earnings. With the natural opportunities of wealth always open, there would be less necessity of hoarding; the poorest would want good homes and would have them. They would want and education and would get it.

Then the Japanese would find a warm welcome everywhere, and naturally they would go to the neighboring countries such as America, Australia, Alaska, Siberia, Korea and China, as freely as as they now go from one part of their own country to another. The people of Japan have long feared to open up their country to foreigners lest they might oppress them. This idea wisely leads Japan to forbid private ownership of land to foreigners. The power that is dangerous in the hands of foreigners is also dangerous in the hands of the Japanese themselves. When land ceased to be property, as it would under this system, all capital would be in the shape

of perishable and usable wealth, and the owner thereof could harm no one with it. On the contrary it would be a benefit to all. *All rich men would be public benefactors.* Under the present system of land tenure, landlords get rich while obstructing the progress of society.

As I write I have before me the history of a Chicago lot. From 1839 to 1896 it increased from \$327.00 to \$1,000,000.00 in value without any effort on the part of the owner; even had he been dead those fifty seven years, the increase would have been just the same, tho' he would not have gotten the profits! Under a scientific system, Japan would not fear an invading population, nor would other countries fear an influx of "Asiatics."

In Japan land has only been private property for thirty years. Till then it was regarded as the creation of the predecessor of the Imperial line; it was distributed among the fendal lords and cultivated by serfs. Then was current the saying: "The people six, the government four."

At that time, if any man became particularly prosperous, the lord would call upon him for a contribution for "*Go yō*" Public Business. The paternalism of the day kept wages and prices on a par and the people were satisfied, because they lived according to the standard of their class; there were no extremely rich and no extremely poor. Besides, the "*samurai*," the knightly class, despised money, leaving the love of money, to the despised merchant

class. At that time every village had its commons where horses could be pastured and fuel could be gathered, thus preserving another element of equality. Fortunately, some of these commons are still left. It is hoped they may not be sold, but rented for the benefit of the community. The benefit of the social organism to the individual is found in ground rent, hence the amount of rent collected would be just right. Again the tax on rent is paid by the party who gets the direct benefit. There is no chance about it. The study of the laws of an ideal system will more and more show that only one system will fulfill all requirements. The ideal tax must fulfill the following conditions :

First : It must be in payment of value received. This is true of a land value tax, but is not true of many other kinds of taxes.

Second : It should not interfere with production or exchange.

Almost all taxes obstruct both production and exchange. Both of these are good and the more we have the better. We groan because more wealth is not produced while we discourage production with obstructive laws. Count Ōkuma is right when he rebukes America for trying to become a "hermit nation" through a tariff "wall."

The Single Tax tends to preserve the proper balance between the country and the city. If all the land could be used, if desired, there would be no lonely districts as we see today. In a trip this

fall, I myself travelled for hours in the north of Japan where there was scarcely a house to be seen, yet the land was good, but the *land laws* are bad.

Third : The tax should not, be shiftable.

Most taxes are now shiftable to the consumer, where they stop, but *not so their effects*. Consumption is the cause of production and should be *encouraged*, not discouraged.

China is bound to a tariff as the security of her bonds, Japan can gain but little through her tariff, but she would gain much by free trade, as under it she could more reasonably hope to become a great *entrepôt* for Eastern Asia. Such a status would bring great stores to her shores, as a like policy does to England. But the free trade argument and the free land argument are exactly parallel; free production implies free exchange, free exchange *should imply* free production. Mr. Taguchi, M. P. is certainly right in advocating a higher land tax; it should be raised, but made higher on *city lands in particular*. Taxes should be divided among the ken according to the population without reference to area. *Population gives land value!* This truth is the foundation principle of a scientific system of political economy.

The great mistake of Oriental economists has always been, that agricultural products have been regarded as the *only wealth from land*. A greater mistake could hardly be made. Statistics show that the *land values* of farm lands in the United States are *less a than twenty per*

cent. of the whole. Competant economists estimate that the *farmers pay sixty per cent. of the federal taxes!*

All local taxes in Tokyo should be levied on land values without reference to improvements. Great landed estates in this city are becoming enormously valuable without merit on the part on the owner, at the expense of the community. Justice is the foundation of all true prosperity. *Great fortunes and great poverty* are both a disgrace to a country; they are both the *product of unjust laws.*

To recapitulate, the Single Tax would give Japan the greatest possible internal expansion, which is the only preparation for external expansion.

The vast production induced by free land, would furnish the *surplus of such wealth* as Japan is fitted to produce, which is necessary to foreign trade. A nation can not buy without selling nor can it sell without buying. A husband implies a wife, a wife implies a husband.

After production is free, exchange must be freed, for exchange increases wealth. Otherwise there would be none; men would not exchange just for amusement.

It is a fortunate that a nation has it in her power to correct the things that obstruct her progress the most. Too much is made of our neighbours faults. The way to correct then, is by *correcting our own*, of the same kind. For instance, if America continues her "hermit" policy, Japan could most effectively respond with absolute free

trade. "Overcoming evil with good" is as good politics as religion!

The moral influence of a righteous nation is a great power in the world, and Japan should exercise this power to the full. She has an easy route to the Single Tax in the village lands and in her government lands, which could be put to immediate use, without violating any *imaginary rights*. This would increase production and open a market for labor, thus raising wages; high wages should be the glory of a country. Landlordism as yet has no very strong hold on Japan and a wise statesmanship should see that what there is, is soon abolished.

A tax must fall *upon production, on exchange, or on land values*; on either of the former it *becomes a curse*; on the latter it *becomes a blessing!*

Adam Smith said, "The greatest burden on the land is the landlord." Tolstoi said, "The landlord is willing to do any thing for the laborer except to get off his back." The single Tax will take him off, and set labor free; free labor will make a free country and nothing else will; here then, is the road to Japanese expansion and Japanese glory. I pray she may walk in it.

CHAS. E. GARST.

[Mr. C. E. Garst was born in the state of Ohio and raised in Illinois and Iowa when land was free in those states. He studied in the Iowa Agricultural College for two years, went from there to the United States Military Academy where he graduated in 1876. Later he served in the 15th U. S. Infantry for nearly eight years, resigning to come to Japan as a non-sectarian Christian missionary. For eight years his service was in Akita and Yamagata kens, but for the past three years he has worked in Tokyo.

The study of mission finances brought him to the study of finance in general; the study of finance made him a disciple of Henry George.

MISCELLANEOUS.



NEW YEAR'S IN JAPAN.



Should a stranger desire to visit this part of the Far East when its people are in their highest spirits, perhaps he could choose no better time than during the New Year's Holidays. What Christmas is to Occidentals, New Year's is to the inhabitants of the Empire of the Rising Sun, with whom bad luck, bad feelings and all disagreeable recollections are done away or vanish at the close of the year, and a new chapter of life opens replete with happy prospects. The First of January goes here by the significant name of *Gan-San* or 'The Three Beginnings, *viz.*, the beginning of the year, the beginning of the month and the beginning of the day. With what flight of imagination and rhetorical flourish did the editor of a vernacular press once describe this day! "Propitious clouds hanging over the heavens, the Eastern breeze favouring every habitation, the cuckoo singing and the plum blossoms giving forth their fragrance, the first day of the first month of the year thrills every heart with a feeling ethereal." Though the same sun shines on that day as on every other day of the month, and we tread the same space as we did on the previous day, yet on New Year's we are forced to believe that we feel somewhat different from, and happier than, we do on ordinary days. The congratulations of a Happy New Year are not made only on the First of January, but at any time between the First and Fifteenth, though as a rule calls are

made on relatives, friends, and superiors within the first three days. New Year's observances in this country last until about the middle of the month, of which the first seven days are called *Matsunouchi* or The Week of Pine Decorations. The poetical appellation of *Mutsuki*, or Social Month, as applied to January has arisen, from the fact that the month is devoted not only to pleasure, but to social gatherings. The people of this country attach some significance to every month of the year and observe, or used to observe, ceremonies peculiar to each. Some of these customs were exceedingly quaint and interesting, but the cry for suppressing all the *useless* old ceremonies in modern times has put a stop to their observance. The ceremonies assigned to New Year's in Japan were formerly by no means of a simple character and some of them are still maintained, although their original significance has been lost sight of. In the days of the Tokugawas, the procession of a Daimiyo on his way to the Shogun's Castle in Yedo (Now Tokyo), to tender his New Year's congratulations surpassed in grandeur anything we can see now-a-days. Such a sight now remains only in the recollection of the old survivors who witnessed the state of things in the pre-restoration days; but while some of these traditional ceremonies have passed into desuetude, many new ones of Western origin have been introduced and are now in vogue.

Customs are so widely different in Japan according to the localities that it is absurd to make the sweeping assertion that such and such are national ceremonies. Indeed volumes could be written on different usages observed at New Year's in different provinces, but leaving aside the peculiarities of customs in different localities, we will try to state the ceremonies commonly observed in most parts of the country on these important days of the year.

That the Japanese imagination is prolific to a remarkable degree is exemplified by their capacity for reading in any seemingly insignificant natural object some striking significance. Going back to the origin of time-honoured usages, one is surprised to find how little groundwork there is for the subsequent exuberant fancy. Most of the old customs are still kept up, but not however from superstitious motives, any more than is the case with the European who hangs a horse-shoe over the door for the sake of good luck. Our New Year's ceremonies especially bring to us happiness and cheerfulness, just as Christmas has something in it to gladden the hearts of people of the West.

People here commence preparing for New Year's as early as the middle of December. They begin by a *susuhaki*, literally Soot and Dust Sweeping, or a general house cleaning, in December. In olden times this was not a slight affair, and formed a part of the ceremonies of the Court. In those days this house cleaning took place on the 13th of December, although now-a-days this orthodox rule is not strictly observed. A fresh green bamboo with its leaves and branchlets, symbolizing prosperity and good fortune, is used as a duster on this occasion. It is generally at this time of the year that people renew their *tatami* or mats, so as to be able to receive New Year's callers on a clean spotless floor, and also to make any necessary repairs to the house. The women folk are kept pleasantly busy in preparing their new dresses for January, forgetting that the New Year means an addition of one more year to their age. In fact all without exception are

impatient to welcome the New Year in tip-toe order.

In Tokyo, *Toshi-no-ichi* or Annual Fairs are held in December (the earliest on the 14th) in different parts of the city, where nothing is sold except the things used in the New Year's celebration. These fairs draw immense crowds and the sellers reap good profits, trying to excite buyers by their cries and competition in prices. The streets present their most animated



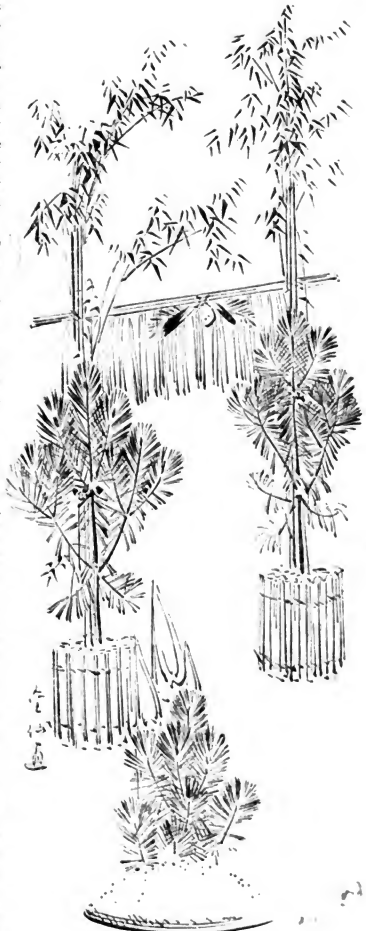
Shimekazari.

aspect on the 31st of December, as all the shops are then decorated with their most attractive goods, and are thronged with people intent on buying the requisites for the coming New Year's celebrations. At night the streets are illuminated with a line of big lanterns, with shop signs and family crests, hung from the eaves of every store. Many people remain up all through the night, to see the old year out and the new year in, and merchants go to bed at dawn, being occupied until then in the settlement of accounts for the year. A strange custom of eating *Soba* (a kind of vermicelli made of buckwheat) on the last day of December prevails among a large class of people, especially merchants, so that their wealth may become as "long" as the strings of *Soba*.

"A Happy New Year" is the first utterance that comes from every one's lips as the sun dawns on the First of January; in some old fashioned families the practice is still kept up of worshipping the first rising sun of the Year.

The New Year's decorations, outside of a typical house in this country are the *shimekazari* (represented by the three Chinese ideographs signifying 7, 5, and 3 which are considered lucky numbers) which are hung on the eaves of a house, a gate, or other conspicuous place. These are of various shapes but are invariably made of rice straw, sometimes simply twisted, sometimes long, with pendants like a curtain, and sometimes round, twisted with 3, 5, or 7 pendants. A few strips of white zig-zag paper, a few leaves of fern, and sometimes a boiled lobster, are tied in the middle of the *shimekazari*. The origin of this decoration is mythological. According to tradition, soon after the creation of the earth, darkness prevailed in heaven and earth, for the Sun Goddess had hid herself in a cave. The gods assembled and consulted as to the best means of causing her to reappear and of exciting her curiosity.

Finally they arranged a dance which had the desired effect. The heavenly lady peeped out and thus light was restored to the world. Lest the goddess should again enter the cave, the gods are said to have stretched straw festoons over the entrance, and as emblematic of this, straw ropes and festoons have been hung from



Kadomatsu.

very old times in front of the house during the New Year's holidays.

The *kadomatsu* (pine branches or trunks of pine erected in front of the gate) is another conspicuous decoration at New Year's. Japanese venerate the pine and bamboo, because they keep green amid the severities of winter, and make them the symbols of longevity. Evergreen arches and the display of national flags are recent innovations.

The interior decorations are no less elaborate than the exterior. The first object to be seen on entering a house is a *kagami-mochi* or rice cakes made in the form of disks representing the round mirror which enticed the Sun Goddess to look at her lovely face. These are set on a small unpainted wooden tray with low covered legs, not exceeding a foot in height, and decorated on the top with fern leaves, sea-weed, an orange, a twig of pine, dried persimmons, and a lobster, each of which conveys a felicitous meaning, especi-

is made in this wise; a certain amount of *mochi* rice (different from ordinary rice, after being steamed, is washed and pounded in a heavy wooden mortar called *usu*, with the *kine*, a sort of big wooden mallet, till it becomes a sticky dough. While hot, the dough is kneaded and can be moulded into any desired shape, but it becomes as hard as stone after a lapse of time.

Sometimes exquisite taste is displayed in the decoration of the *toko-no-ma*, or the place of honour, with a vase in which a few branches of the plum tree and bamboo may be arranged, with screens appropriate for the occasion covering the wall.

On the morning of the First, all the members of a family on assembling congratulate one another and then sit at tables provided for each, when first the *toso*, a spiced *sake*, is passed around, emblematic of the wish that each may drink a cup of Immortality; then the *zo-ni*, a soup with *mochi* in it, is partaken of by all, and each one wishes the others ten thousand years and joys. It is the custom to eat the *zo-ni* at breakfast on the first three days in January, and on the 7th, soft boiled rice mixed with finely chopped leaves of the following seven vegetables: *yogio*, *hakobera*, *hohokenoza*, *suzuna*, *suzushiro*, *scri* and *nazuna* } and boiled rice with red beans on the 15th, for what reasons the writer has not learned. Much wine drinking goes on during the New Year's festival, since established etiquette prescribes as a courtesy the treating of guests on these occasions to a cup of *sake* and light refreshments.

The broom and the duster are allowed to rest on the First of January, so no sweeping is done on that day lest it may sweep out of the house the "newest" atmosphere of the year. This is the only day in the year in Japan that all stores are closed, no sabbath or holiday being observed by merchants in this country. The First day of January is the only universal holiday, and then young men and women are to be seen in the streets playing battle-dore and shuttle-cock,



Kagami-mochi.

ally the last mentioned, which symbolizes the wish that we may live till our backs are bent with age. *Mochi* or rice pastory, as we may call it for want of a better equivalent in English, for no such European eatable exists, is a thing that needs to be seen and tasted, rather than described, for no amount of description will avail to impart a conception of it to our foreign readers. *Mochi*

this game being played only in January. It is an exceedingly popular game especially enjoyed by girls who, as Mr. Griffis aptly remarks, "evidently highly appreciate this game, as it gives abundant opportunity for the display of personal beauty, figure, and dress."

The battle-dore is a wooden board, generally decorated with raised figures of popular actors or the heroes of history.

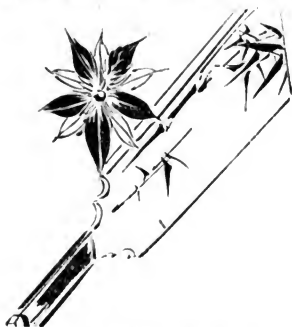
The shuttle-cock has a round black seed as a base, with feathers arranged on its top like the wings of a bird—hence the name *hane* or wings. Players after a time may be seen on the streets with black or white strokes marked all over their faces, in payment of forfeits. These marks give them a most comical appearance. Kite-playing is chiefly an amusement of boys, whose pleasure is much impaired now-a-days by telegraph wires. Card parties are the order of the New Year's evenings; although after this season is over, people never look at cards till the return of another January. The cards commonly played on these occasions are *Hiyakunin-ishu*, or One Hundred Select Verses, which consist of two hundred cards on which are inscribed the poems. The Japanese poem contains thirty one syllables, the first seventeen syllables constituting the "upper clause" and the last fourteen the "lower clause." The game is played in this wise: the 100 cards containing the "lower clause" are shuffled and dealt to par-



Usu and Kine.

ties, each party consisting of several persons, who spread their assigned cards before them. Some one reads aloud the "upper clause," and the players have to pick out the card containing the corresponding "lower clause," if it happens to be in an opponent's pack. Each time a card is thus picked by an opponent, three cards must be taken by the other party as a forfeit. The party that gets rid of its cards first wins the game. Those who are familiar with these verses hardly hear the first word of a verse read before they catch up the corresponding card. Success in this game depends entirely upon vigilance and memory. Another exciting game is

Fukubiki or the Fortune Lottery which is played in Tokyo with hemp ropes of about four or five



Battlescore and Shuttle-cock.

feet in length. One takes hold of one end of the ropes, and throws the further end to the players. An orange is tied to the end of one of the ropes, and whoever pulls this wins a prize which may be of considerable value or perhaps of none at all. It is very amusing to watch the expression of the faces of those carrying off prizes and of those of the less fortunate who may perhaps receive but a box of matches or a piece of carrot.

The Second of January is observed as the day for the beginning of work. Expecting words of praise from their parents, youngsters strive to show the best specimen of their penmanship on this day; girls try their first tune of the year on the *koto* or *samisen*, and merchants busy themselves in receiving their first stock of goods. The streets present a lively scene as procession after procession of heavily loaded waggons, profusely decorated with bunting and lanterns, are pulled from street to street by oxen gaily de-



Hatsuni.

corated with cloths of various colours.

Also in the evening of the Second of January, the streets are enlivened by the cries of certain vendors, *Otakara! Otakara!*—Treasure ship! Treasure ship!—On the papers they propose to sell are printed rough drawings of the happy group of the Seven Patron Deities of Happiness



seated in a boat, whose names are: Ebisu, Daikoku, Juro, Benten (Goddess) Bishamon, Fukurokuju and Hotei. People are anxious to dream good dreams on the night of the Second, and sleeping with one of these representations of the Treasure-ship under their pillows is said to work as a charm. Laughter and merriment are the result on the disclosure, the next morning, of the dreams each has had, which are translated into various meanings according to the will of the interpreter.

The fifteenth and sixteenth are also red-letter days in January when, according to mythology, the instruments of torture are set in working



order in Hades, the New Year's holidays being supposed to be observed in the infernal regions as in the world above. The temples dedicated to *Enma*, the king of Hades, reap a rich harvest of offerings from sinners on these days. It is on these days that the *kozo* or apprentice boys in various employments, whose lives are

passed in severe work, have a day to themselves. Being hired from early boyhood, clothed and fed by his master for a certain number of years, a *kozo* is actually in a house of bondage during that interval; but at the expiration of the term, his master may furnish him with the funds necessary to start in business, that is, if he has proved faithful and his services have been satisfactory. In olden times and still even today this schooling as apprentice was, and is, resorted to as the only way of learning at trade. The only two occasions on which apprentice boys are allowed freedom during the year are on the 16th of January and the 16th of July when they can go either to visit their parents or indulge in merry making.

The *man-ai* performers with their comical attire and dancing, the *terioi*, female street musicians who play from house to house at New Year's, and the *yakuharai*, a sort of fakirs who profess to expel evil spirits from a house by their wild harangue—all these personages associated with the days of yore, seem gradually to

be going out of existence for want of patronage.

With the introduction of Western civilization, the people of this country who used to take things easily, have come to appreciate the Western maxim that time is money. The old fashioned New Year's celebrations, in spite of their having some absurd features, have many indescribable charms of an innocent character that might justify their existence. The insipidity of the modern way of celebrating these most important days of the year is as bad as some of the old-fashioned ways are absurd. Instead of making New Year's calls, people now-a-days too frequently send postal cards and then make off for a sanitarium as soon as they can get away;

some even try to appease their conscience by advertising in big type "A Happy New Year" in the papers. The more honest fly from one end of the city to the other in *jinrikisha* and make hundreds of calls in a single day depositing a card on a plate or box set carelessly in front of every house. No wonder that those old souls who have witnessed the good days are lamenting the modern shams. Be it as it may, I must stop moralizing for the present on this subject, as I have already violated the rule "Brevity is the soul of wit," and bid my readers farewell, wishing them all a Happy New Year.

Steta Takashima, A. B.

THE CERAMIC ART OF JAPAN.

Much has already been written about the art of making pottery, and ours is said to possess much originality which distinguishes it from the products of other countries. It is, indeed, worth while to pay special attention to the subject, as porcelain wares are almost indispensable for our daily house-keeping. How ashamed and mortified Japanese ladies would be if their drawing rooms lacked beautiful porcelain ornaments, and their dining rooms were deprived of precious ceramic wares. Without fine china, tea would taste insipid.

Various kinds of soup which characterize our *gochisō* (entertainments) would lose much of their savour, were they not served in proper dishes.

Are not foreign ladies very proud of their *Satsuma* ware given by their Japanese friends?

You may have such rich and elegantly furnished rooms that there is no end of curiosities—handsome books, photographs, engravings, and medallions, but without Japanese pottery, your decorations would not be complete. Hence I am sure you will have patience with me in a

necessarily somewhat tedious account of the ceramic art of Japan.

HISTORY.

First of all, we must obtain some idea of the history of the art, for if you know the history you will be able to appreciate more readily the various features of interest in Japanese pottery.

There have been three stages in the development of the art of pottery: (1) That of the original Japanese pottery; (2) that in which Korean influence predominated; (3) that in which Chinese influence predominated.

1. According to Mr. Minagawa, one of the most celebrated Japanese archaeologists now living, the art of making pottery seems to have been known in the divine period, that is, long before any historical writings were in existence, namely, prior to 660 B.C. A mythological personage, Sūsano, is said to have caused one of his followers to prepare a drink in eight vases which were probably the first articles of pottery which Japan ever produced. None of these specimens, however, have been handed down

to us. Coming now to the period of the Emperor Jimmu, we find that by his order, several articles were made for religious purposes. This custom is still observed by some of the villagers in the province of Yamashiro, where they fashion with their own hands vessels for temple use, and these are baked in small kilns. These were, as may be easily imagined, coarse and clumsy productions by no means fitted for use in civilized society. However, archaeologists value these beyond all others. During the third century B.C., the invasion of Korea was undertaken by the Empress Ginkō Kōgū. On her return after her victories, she brought many Korean artisans who settled in Japan and founded factories in various places. This formed a turning point in the history of the art. The rude and rough methods previously employed gradually gave place to the newly introduced methods which were much more advanced than those of our forefathers. The Koreans are supposed to be the founders of the Karatsu factory in the province of Hizen (about 690), and the Raku pottery in Kyoto (1550). The factories in Seto and Satsuma were also founded by them, of which those of Satsuma are the most celebrated. Koreans were then the teachers, and we were the pupils. What a great contrast to our present mutual relations! Many that are first shall be last, and the last, first.

Now, we come to the third period, when the Chinese influence was powerfully felt. In 1223, the well known Toshirō returned from China, where he had gone to study the art of making pottery. On his return, he settled at Seto where he made a glazed stone ware. The Japanese name for porcelain was probably derived from this place—being called "*Setomono*." Yamada Noriyuki and Kure Shōsui otherwise called Gorodayu flourished about the year 1513. Their wares began to be imitated in various places. Thus, we find, that, although we were once behind these two nations, now we have caught up with them, nay, are already in advance of them.

DIFFERENT CLASSES OF WARE.

There are more than half a hundred different kinds of pottery now made in Japan. These may be classed under these principal heads: (1) Common pottery or stone ware, of which Yamada Noriyuki was the chief inventor; (2) Cream-coloured wares—often called also crackled wares; (3) Hard wares. The first of these classes includes the wares of Bizen, old Seto, Shigaraki and the Raku wares. The principal factories of the second class are those of Awata and Satsuma. An imitation of the Awata ware is also now made at Ota and elsewhere. Of the porcelain, the coarsest is that which is made at Kutani, but the most celebrated is made in the province of Hizen, at Seto in Owari, and Kiyomizu near Kyoto. Three great varieties of Japanese porcelain are Ninsei, Kenzan and Satsuma. These were prized so highly that a piece of china was the cause of many doleful events. In ancient times single pieces of porcelain cost a thousand gold *ryo*, nay, even human lives. (1) In the ware called Ninsei, the golden period of our ceramic art was reached. Nonomura Musci, was the chief inventor of this ware. He was at once an artist and a maker of pottery. His observation was so accurate that nothing could escape his keen eye. Gigantic mountains, as well as the minutest blades of grass, were all made to serve his genius in the decoration of his wares. This porcelain is very hard, and its texture is smooth, and of a bluish colour. (2) Kenzan ware may be divided into two classes. The Imado Kenzan and the Kyoto Kenzan. Kenzan was especially noted for drawing natural scenery. His wares combined all the prismatic beauties of God's creation. (3) We now come to the Satsuma ware. Shimazu Yoshihiro, when he returned from the invasion of Korea brought with him seventeen Koreans who taught the manufacture of Satsuma ware. The special marks of ancient Satsuma faience are as follows: (1) the hardness of its texture; (2) its limited variety; (3) the smoothness of its surface which bears a great resemblance to the

colour of ivory; (4) its hard and sharply cut margin; (5) its faultless gliding. The modern Satsuma ware lacks all these marks. We have every reason to believe that the number of potteries where this ware is manufactured is increasing.

DECORATION.

As we have elsewhere stated, the first use that was made of pottery, was for religious purposes. Now, it is quite natural to expect such decoration as served to express their religious conceptions. We find accordingly various representations of the seven gods of good luck painted on many wares. Their names are Fukurokuju, (the god of longevity), Yebisu (the god of wealth) Daikoku (the god of riches), Hotei (the god of contentment) Bishamon, (the god of military glory), Benten (the goddess of love), Jurōjin (an old man with long beard). Historical subjects are very few. Scenes from domestic life are more common. In landscapes, the noble and peerless mountain, Fuji, may frequently be seen with its incomparable snow-capped cone. The beautiful lakes and rivers in the country furnish the materials for most of the landscape decoration. Horse, deer, tigers, and dogs are often painted with admirable skill. Among the feathered family, we have hawks, pheasants, domestic fowls and other birds of various kinds. Among the fishes the *tai* is the most frequently represented, for this is an emblem of good luck. The Japanese word for good luck being "*Medetai*," there is a pun on the last syllable of the word. *Koi*, a sort of carp, symbolizing the activity of the young generation is often represented leaping up a cascade. Various kinds of insects are also well painted. The pictures of the twelve animals which serve as signs of our zodiac are represented in full. The dragon, phoenix, and *kirin* are also painted. Pictures of the crane and tortoise are often seen. The former is said to live one thousand years, and the latter, ten thousand

years. Among the trees used for decorative purposes, we may mention *sho-chiku-bai*, that is, the fir, the bamboo, and the plum, all of which are emblems of longevity, being as we are such a *gohei katsugi*, or superstitious people. The water lily, the badge of the Tokugawa family, the chrysanthemum, the Imperial crest of Japan, and the gourd are frequently painted. In fact, the potters did not have any special designs peculiar to their art alone. All the decorations above mentioned are also found in other branches of the fine arts.

THE FUTURE PROSPECTS OF THIS ART.

It is notorious, at present, that the old Satsuma, Hizen, and Kyōto wares are imitated in scores of kilns all over the country. Very few pieces of the highest artistic merit have been produced since the Restoration, as the making of porcelain faience in Japan has since 1868 degenerated from an art to a trade. How long will this degeneration go on? Will our ceramic art be buried in obscurity forever? No, it is destined to further progress and advancement.

Let me give here a few suggestions as a conclusion of this brief survey.

(1) Japan must show more interest in this subject and encourage the potters. (2) Japan must take care not to leave them in poverty and want. Some attribute the decline of the art in the present century to a want of perseverance on the part of the Japanese; but when they work for bread, how can they be expected to produce fine specimens of their art? (3) The potters must be helped to realize how sacred their occupation is. (4) They must be educated. (5) They must widen the scope of their work, and not confine themselves to their own country alone. (6) They must be taught to keep a sharp eye upon the changes in the public taste.

We may yet hope for a brighter period of the ceramic art of Japan.

NEGISHI YOSHITARŌ.

THE PORT ARTHUR DAY AT CHING-CHAU.

True it was that the Japan-China war formed the first step in the expansion of Japan,—or rather, it gave Japan a fair chance to show to the world the progress she had made and to do herself justice. In order to achieve this, every citizen of Japan, no matter whether a warrior or a scholar, a statesman or a merchant, has done his duty to the country sacrificing his whole heart and strength. The most hard fought among the land-battles were those of Phŷng-yang and Port Arthur. To win the victory in these two engagements, alas! multitudes of Japanese soldiers—aye, knights in the bloom of life—left their bodies upon the field of battle in a strange land.

The Frontispiece of this number is a picture of the ceremony of the "*Shokonsai*" which took place on the 21st of Dec. 1894, just a month after the capture of Port Arthur at Ching-chau by the Second Army. This ceremony was in memory of the slaughtered soldiers.

The day was exceedingly cold. The northern blasts that came sweeping through the broad Siberian plateau pierced to the bones. Every blade of grass, every twig had lost its verdure under the sway of the severe winter. There was no sign of a revival as far as the eye could reach. The sky was dim and gloomy; the earth, dark and dreary. The sea was frozen like one vast sheet of bleached muslin. Only an eye-witness can conceive the scene of that day, so dismal and melancholy. Those who stand paying homage reverently holding their swords are the surviving friends of the dead. The soldiers who lie quietly in repose, in the sepulcher shown in the back ground, fought, as did also their friends who now pay them respect, manfully like the Spartans of old. Amid the showers of bullets, they pressed forward; they dared to face the fiercest of their foes; and boldly and faithfully did they fall, a sacrifice for their country. No one could withhold his tears as he looked

upon this scene. Although these souls were dedicated to their country, yet they left behind many dear ones—friends, brothers, parents, wives and children in deepest sorrow at the thought of the death of their loved ones. How sad must have been their hearts! Still, sleep on, ye soldiers! Sleep peacefully. By your sufferings, your friends and your posterity live in peace and safety; your country has made a place for herself in the history of the world's civilization; and even our obdurate neighbour, too, has started on the pathway of progress.

We, the survivors, should do our duty and wish to die also with glorious deeds on record so that we may not be ashamed when we shall meet you again "beyond the river."

* * * * *

Now, let us attempt to explain by whose hand this picture was originally designed and by whom it was engraved.

Mr. Kuroda Kiyoteru, (the heir to a viscounty) the designer of this picture was born in 1866, in Kagoshima, Satsuma. His father-in-law, as a reward for his patriotic efforts shown during the Meiji Revolution, was honoured with the title of Viscount.

That he might qualify himself for the legal profession, Mr. Kuroda set out for Paris in 1883. With the purpose of learning the French language, he, at first, entered an academy, thence he removed after one year to the University that he might become thoroughly proficient in law. In view of a decided taste for art, however, he commenced to study drawing in his leisure hours, attending the *atelier* of M. Raphaël Collin. There he perceived that art was his vocation. Therefore, making a final decision in 1885, he resolved to make a specialty of the study of drawing, and still, under M. Collin, for the first two years, he practiced *dessin* or drawing, always occupying a high place in his class. In 1887, he pursued his studies

privately and went to Holland, and copied the old pictures of famous masters there. The following year, he chose a residence at Grez amidst charming rustic scenery. During that summer, he made a drawing of "A Woman Reading" and sent it to the *salon* in 1889 where it was received. It was not only an honour to himself, but to the art of Japan. For two or three years he gave himself to his studies, going backwards and forwards between Grez and Paris.

In January of 1893, he commenced to paint that famous nude figure entitled "A Morning Toilet." After the painting was finished, he showed it to Pavis de Charannes, a great French personage of the day and received high praise. Sending it to the National Society of Champ de Mars, it was received and won extraordinary applause.

In the summer of 1893, Mr. Kuroda returned from France and when the Japan-China war broke out in the following year, he went to the seat of war accompanying the Second Army. This picture is a representation of what his own eyes witnessed. Returning from the war in March 1895, he was appointed one of the Examiners of the National Exhibition which was then about to be opened.

In September of last year, the Japanese Academy of Art, a government institution, invited him to assume the directorship of a department newly formed for the study of foreign painting. There is hardly any one

in Japan who does not know his name, as a painter in the foreign style. The fame is his; but with it there comes likewise honour to the Art of Japan. He is now investigating the old records, with a view to a great painting illustrating the story of Kogonotsubone, and divides his time between Kyoto and Tokyo.

Our engraver, Mr. Goda Kiyoshi, was born in Tokyo in 1862. In 1880, he went to France and at first studied the French language at Versailles. In 1881, he began to give his attention to wood-engraving at the *atelier* of M. Ch. Barbant, and at the same time he practiced drawing at the Ecole de Vaugirard Paris till 1886. During his studies, he sent to the *Salon* of 1885 a wood-engraving entitled "A Fountain in the Wood" drawn by M. Monbard which was received.

In the early part of 1886, he left the *atelier* of M. Barbant and attended the *atelier* of Thiriat. To the *Salon* of the same year, he sent an engraving of the picture "La fin de la journée" drawn by M. E. Adam.

After his return in 1887, he established in Tokyo a studio called Seikokwan, and there he has been training his followers. His work is in wide demand. Asan artist he is not less favourably known than Mr. Kuroda.

Having thus faithfully introduced these gentlemen, we shall hereafter hope to require the kind attention of our readers by presenting them other specimens of their arts.

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO DECEMBER 13TH.)

RECENT POLITICS.

During the month following the last issue of THE FAR EAST, political circles have been comparatively quiet. Excepting the problem regarding to the

personnel of the Imperial Household there has been nothing noteworthy. The various committees have been working incessantly. The Ministers, especially Counts Matsukata and

Okuma, have addressed several meetings and have attended several banquets, the sixth general meeting of the Oriental Association being one of them. A plan to add a chief-counsellor to each Department of the Government was laid before the Administrative Reform Committee. It is rumoured, in case the offices are established, they will be occupied by able members of the Progressionist Party. The establishment of these new offices ought only to be decided upon after very serious consideration, especially at this time when financial retrenchment is of such pressing importance.

THE HIJIKATA PROBLEM.

The Matsukata Cabinet had made a good beginning and was proceeding on its way most peacefully, when it suddenly encountered danger last November. It organized various special committees, took young and able men into its counsels, reformed the financial administration and promised to its friends the abolition of the press restrictions. We regret to say that this same Cabinet has not been consistent with the principles laid down in its own manifesto, in its attempts to solve the problem relating to Count Hijikata, Minister of the Imperial Household. The origin of the problem lay with a small magazine published in Osaka called the *Nijuroku Seiki* or the "Twenty-sixth Century," formerly edited by Mr. Takahashi Kenzo, the new Chief Secretary of the Cabinet. The magazine pub-

lished in its October Number an article headed "Count Hijikata, Minister of the Imperial Household," which embodied a trenchant criticism of the administration of the Household Department. The article was long and severe, but it attracted little attention till it was reproduced, with a few criticisms, in the columns of the "*Nippon*," one of the most influential daily papers in Tokyo. The Liberals and the followers of the Marquis Ito took it for granted that the purpose of the attack was to force Count Hijikata to resign and thus lessen the influence of their party in the Household Department; for that Department is full of admirers of Marquis Ito, Count Hijikata being the chief. The "*Nichi-nichi*," the organ of Marquis Ito, and the "*Tokyō*," the Liberal organ, condemned both the article in the *Nijuroku Seiki* and the criticisms of the "*Nippon*" as indicating great disrespect to His Majesty the Emperor; censured the policy of the Government in allowing the continued publication and sale of the journals in question; and demanded a severe judicial or administrative punishment. The policy of the Opposition was to make the Cabinet break its promise to the Progressionist Party, or rather violate its own manifesto, and thus diminish its prestige and the sympathy of the people, and if possible, to compel it to resign. The Opposition politicians tried by every means in their power to arouse a feeling of hostility to the Cabinet in official circles, especially in the Imperial House-

hold Department. They made the charge of disloyalty, a weapon with which to attack the Ministry, maintaining that to criticize the affairs of the Household Department was to criticize His Majesty, the greatest disrespect possible for a subject toward his Imperial Master. The so-called patriotic officers of the Department, generally old and sentimental men, took the matter most seriously and threatened to make an address to the Throne unless the Cabinet should impose a proper punishment upon the press. The Cabinet Members discussed the matter and decided that it was not at all such a disrespect to the Imperial Household as deserved judicial punishment. To tell the truth, it was nothing but a criticism of the administration for which the Minister alone is responsible. Some of Ministers maintained, from the first, an indifference to the question. But the voice of Opposition grew louder day by day until at last the Cabinet was forced to prohibit the publication of the "*Nijuroku Seiki*" and at the same time to suspend that of the "*Nippon*" for a week. The most influential organs of the both friends and enemies were suspended one after another, the freedom of the press being entirely suppressed for a time. The leading men of thought regretted the course of the Government, while the Opposition demanded the resignation of Count Kabayama, Home Minister, and of Mr. Takahashi Kenzō, the Chief-Secretary of the Cabinet, for their alleged misman-

agement of affairs. By this time, the leading Cabinet Ministers found that they had been deceived by the policy of the Opposition and thus been led to break their promise to the Progressionists. They then determined to face any opposition to their original programme. The Vice-Minister of the Home Department, Mr. Matsuoka, was replaced by Mr. Matsudaira, and the Chief of the Police Bureau, Mr. Onoda, by Mr. Terahara. The Progressionists, on the other hand, will continue to support the Government. The draft of a new press law without provision for the suspension of journals will be introduced at the next session of the Diet.

THE COMING SESSION OF THE DIET.

The Diet is to meet on the 22nd of this month. Is it possible for the present Cabinet to control a majority in each of the two Houses? In the first place, the situation of the Lower House is somewhat difficult to forecast. The Progressionists Party, about a hundred in number, will of course help the Government, while the Liberals will oppose with almost the same number of votes. The remaining one hundred votes are still divided between at least two camps, some thirty representing the *Kokumin Kyokai*, and seventy, the non-partisan members of the Diet. The *Kokumin Kyokai* has decided not to oppose the Government as a whole, but to make a partial attack, if necessary, the habitual policy of the *Kyokai*. Among the non-partisans, there are some

friends of the Progressionists and a good many who invariably, uphold any existing Cabinet, whatever its character may be. These persons will, as a matter of course, vote on the side of the present Cabinet. It seems, therefore, not very difficult for the Cabinet to secure a majority in the Lower House. As for the House of Lords, there are seventy or eighty sincere friends of the present Government together with a great many of the so-called eternal friends of an existing Cabinet. Moreover, the members of the Upper House will not be so unwise as to oppose bills which have already passed the Lower House. Thus the Matsukata Cabinet may hope to navigate peacefully through the winter sea of the coming Diet.

PATENTS, TRADE MARKS AND DESIGNS.

The revised treaty between Japan and Germany was ratified and promulgated on the 19th ult. According to the annexed protocol, the provisions pertaining to applications for a patent of any invention and the registration of trade marks or designs are to be carried out immediately after the ratification. Though we do not know the reason why the Germans were specially favoured with such provisions, it is an unquestionable fact that the Patent Bureau has already received about thirty applications based upon this clause of the treaty. They will, of course, be granted after proper examination; but the question whether offences, previous to the en-

forcement of the other provisions, are to be judged by our own courts or by the consular officials, we hear is not yet decided. The method of application for the foreigner is for him to forward his application, with a certificate of his nationality, and the amount of the registration fee in stamps, cancelled by his seal or signature.

THE REVELATION OF THE KOREAN *Coup d'Etat*.

The history of Korean politics repeats itself from time to time. There is not a day of peace for the peninsula; nor of happiness in Seoul. In fact, since the Min family was recalled and appointed to high positions, the Russians have the same position formerly accorded to the Chinese. The officials who sustain an intimate relation in the Russians are peacefully holding their positions and are growing more and more influential every day. Recently, certain military officers, being anxious for the future of the Peninsula Kingdom, planned to rescue the Emperor from the hands of the Russians, but they were seized before their plan could be carried out. Persons, having direct or indirect relation to the *Coup d'Etat* are numerous. This failure, therefore, lessened the influence of the anti-Russians greatly. We will notice this matter more at length at some future time.

THE CRUISER YOSHINO AND PHILIPPINE REBELLION.

We have understood that our Government was about to dispatch the Yoshi-

no the early part of last month, to protect the Japanese interests in the Phillipine Islands in view of the Manilan rebellion. Her departure was, however, postponed because of the prospect of the speedy restoration of peace; but since the defeat of the Spanish forces by rebels, on the 23rd ult., the power of the latter has rapidly increased. The citizens of Manila are filled with anxiety and fear. Mr. Miura, our consul resident in Manila, in his report, states that the consuls of the various nations have decided to ask for the protection of their respective governments. No time was lost on the part of our government in dispatching the Yoshino, which left here on the 1st, inst. We think, this is the wisest and safest course to pursue.

THE IMPROVEMENT OF HORSE BREEDING.

The Society for the Improvement of Horse Breeding is composed of persons who represent both the practical and theoretical sides of the subject. An important meeting of the Society was held on the 21st ult., and lasted for one week. As a result of its discussions, the following decisions were reached, viz. :—

1. Questions concerning the Society for the Improvement of the Breed of Japanese Horses, should be presented to the coming Diet embodied in the draft of a legislative bill.

2. Questions regarding the registering of horses should be postponed till the next meeting.

3. Castration should be practiced temporarily by men appointed by the head office, but should be gradually given over to the hands of the local veterinary surgeons.

4. Questions relating to the lending to the people of stallions belonging to the Government were agreed to as stated in the original draft, with only a few verbal amendments.

5. The proposed increase in the number of stallions shall be made, if possible, at the beginning with in 1897.

6. As to the nomenclature to be used at the farm, the original draft was adopted without any changes. The regulations are to be drawn up by officials appointed for the purpose.

INCIDENTAL MILITARY EXPENSES OF THE ARMY DURING THE LAST WAR.

We need not comment upon the great victories gained by the brave children of the Empire during the Chino-Japan war. So much for the victory, but we have something else to which we must pay our attention, namely, the military finances before and after the war. The arrangement of the finances at this time was indeed, a war in miniature. The total amount of the incidental expenses of the army amounted to 170,000,000, and the persons engaged in the disbursement of this sum numbered 1200, including the regular pay-masters, those on the reserve, and temporary employers. The manipulation of the finances during the war was a hard task demanding and exhausting the utmost energy of the most

experienced pay-masters and accountants. Every body knows what an unfortunate result would be produced by failures and delays in the settlement of the accounts. In fact, it is not too much to say that the whole success of a war depends upon the financial condition of the nation. So far as the disbursement of these moneys is concerned, our government seems to have acquitted itself in a most dexterous manner. Those employed for the purpose merit the highest credit for their ability. Besides the regular work, they had to administer the contributed funds amounting to 5,600,000 *yen*, received from 450,000 persons. To settle all these accounts during the space of seven months, was, indeed, no light task. The following are the items :—

Total amount of the estimated expenditure, *yen*, 171,000,000

The amount transferred from the general account, *yen*, 6,500,000.

Balance of estimate, *yen*, 164,500,000.

Orders for payment, *yen*, 164,200,000.

Settled account, *yen*, 163,800,000.

Unsettled accounts, *yen*, 400,000.

THE CENTRAL INDUSTRIAL BANK OF JAPAN.

The establishment of the Industrial Bank of Japan, which has been a chief topic of conversation among us for some time, is about to be realized. The following Organizing Committees were appointed on the 8th, inst. :—

Baron Tajiri Inajiro, Vice Minister, of Finance, Kaneko Kentaro, Vice Minister

of Agriculture and Commerce, Soeda Juichi, Secretary of Finance, Ume Kenjiro, Professor in the Imperial University. Tamari Kizo, Professor in the Imperial University, Matsuzaki Kumanosuke, Tomita Tetsunosuke, Shibusawa Eiichi, Kawashima Jun, Nakamigawa Hikojiro, Igarashi Keishi, Shōta Heigoro.

When and where this bank will be opened are questions still unsettled. However, we are told that the preparations are for the most part made. It will probably be opened by the first of July, 1897, and the building which was formerly used by the National Bank of Japan will be adopted for the time being. Who will be its President? Some think Mr. Tomita will receive the position. Others think, Mr. Kawashima Jun will be selected. We think these guesses are not very far from the truth. We have already had abundant proof of the ability of these men. We have not the slightest doubt, but that either of them would make the Bank a rich and useful organ of our industrial community.

THE BUILDING OF THE JAPANESE SPINNING FACTORY IN SHANGHAI.

The laying of the foundation of this building took a longer time than was expected, on account of the lowness of the site chosen, but now, sufficient materials being already on hand, the work is making rapid progress. If it goes on at the present rate, the mill will be ready for business next June. At first it was the intention to provide

75,000 spindles. However, it was afterward decided to reduce the number. The plan now, is, to open the factory with 25,000 spindles, and gradually increase the number 75,000. The chief attention will be paid to manufacturing two kinds of thread (14 and 16 hanks) and various kinds of muslin. Fifteen Chinamen who are now being trained at the Ryobō Spinning Company's factory at Osaka, will be transferred to the new factory, and will probably be employed to train other Chinese. By the time the spinning machinery is fitted up, that is, by next June, these Chinamen will be sufficiently trained for the work.

THE OPIUM REGULATIONS FOR FORMOSA.

There is a pressing necessity for the opium regulations to be put in practice at once. The Formosan government sometime since proposed to the present Cabinet a system of laws, which, was to have been issued on the 1st, ultimo. The latter sent it down to the Legislative Bureau where an endless

discussion took place. Hitherto, the natives of Formosa have imported freely a large quantity of opium from other parts of China and elsewhere. But this importation has been strictly forbidden by our Government. Works have been established by our Government in order to manufacture opium. To opium-consumers, tickets divided into three classes were allotted. Persons failing to present these tickets, were unable to obtain any opium. This classification seems to have been based upon the physical condition of those addicted to the use of opium. Thus, the opium regulations are not yet ready for promulgation, owing to difficulties both from the medical and the legal points of view. It is to be regretted, however, that the proceeds from the sale of opium are included in the estimates for the coming year. From these and other considerations, we conclude that there is not much doubt but that the promulgation of the regulations will soon take place.



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The Coming Session of the Diet.—Patents, Trade Marks and Designs.—The Revelation of the Korean *Coup d'Etat*.—Cruiser Yoshino and the Philippine Rebellion.—The Society for the Improvement of Horse Breeding.—Incidental Military Expenses of the Army During the Last War.—The Central Industrial Bank of Japan.—The Establishment of the Japanese Spinning Factory in Shanghai.—Opium Regulations for Formosa.

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